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THE DEVOUT COMMUNICANT EXEMPLIFI'D,

In his behaviour Before, At, and After the

SACRAMENT OF THE LORDS SUPPER.

ut they made light of it.——Math. 22. 5.

LONDON,

Printed by *J. M.* for *Tho. Dring*, at the *White Lyon* next *Chancery Lane* end in *Fleetstreet*. 1670.

περfecti, ἵστασαν, pro ἵστασαν, ſtabant, ſiſtebant: ἵστα. ἵστα. ἵστα.

Infinitiuus ἐκτάδην. *particip.* ἐκταμβός, *inter*
Aorist. prim. ἐκτάδλω, & ἐκτάδλω, *ab* ἐκτάδλω
plural. ἐκτάδησαν, & *Bœoticè* ἔκτασαν *occisi sunt*,
perfect. med. ἔκτονα, *pro quo sublato* τ, & *præpos*
tæ vsurpant κέκονα, *occidi*: *plusquamperf.* ἐκτάμ
σν, ἔκτατο. *Sic à* τείνω, *futurum* τενῶ, *Aorist prim*
perfectum τέτακα. *passiuum*, τέταμαι, τέτασαι, τέτ
plural. τέτανται: *Aorist prim.* ἐτάδλω, *perfectum*
τέτονα, *vnde* τόνος, *tonus, concentus, contentio.* 4
εἴω *ferè omnia ducuntur vel à præsenti, vel à fu*
orum verborum, de quibus vide in verbo γαμέ
hæc quidem vltra imperfectum non coniugantur
tempora à primitiuis mutuantur: quæ autem
verbis non deriuantur, ea in alijs quoq; tempori
iugantur: vt κλείω, *laudo*, μ. κλεῖσω, π. κέκλεικα,
quatio, μ. σείσω, π. σέσεικα.

5 *Finita in* άδω, ίδω, ύδω, *deriuata sunt omnia*
gitur primitiuis tempora mutuantur.

Finita in άδω, *ducuntur à verbis barytonis,*
nultimam habent longam, vt ἀμῶ άδω, *ab* ἀμάω
fero, succurro, διωκάδω, *à* δίωκω, *accuso*: εἰργά
γω, *prohibeo*, κιάδω, *à* κίω, *vado, accedo.*

Finita in ίδω, *ducuntur ab ijs, quorum pen*
breuis vt νεμίδω, *à* νέμω, *pasco, depascor*, χάδω, *a*
neo, teneo, habeo: *Imperatiuus* χάδι, *habe*: φ
φλίγω, *comburo*: ἠγερίδω, *congrego, et* ἠμαδω, *vo*
ab ἀγείρω & ἀλέω, *sed detracto* ι, *corripitur pri*
tima, atque a mutatur in η.

6 *Finita in* ύδω, *fiunt à verbis sextæ in* ύω, *inte*
vt μινύδω, *à* μινύω, *minuo*: φθινύδω, *à* φθινύω, *co*

6 *Finita in* ξω, *barytona, facta sunt Atticè à*
xis. Vide 186. 21. *atq; hunc tractatum in verb*

Idem iudicato de finitis in ψω, *ac breuiter d*
barytonis, quæ à circunflexis facta sunt, de qu
cis citatis, ea enim vltra imperfectum non con
sed sumũt alia tempora à circunflexis, vnde d

7 7 *De finitis in* σχω, *vide in verbo*, ἀρέσκω, &
193. 5.

λω, *à* τίνω.

ίδω, ύδω.

άδω.

ίδω.

ύδω.

ξω.

ψω.

barytona facta
circunflexis.

The devout Communicants.

The Wedding Supper

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1575/910

15.4.80
BL

To the Truely Noble Sir *K. L.* Baronet.

SIR,

AMong the multitude of Practical Divine Treatises, are none more numerous then on the Lords Supper, nor more diverſly Handled; not a few well diſpoſed perſons yet complain they are at a loſs, not ſo much which to make uſe of, variety here diſtracting; as that they know not how to form Directions into Appoſite Meditations;

ditations; *they* ſequeſter, *they* ſit, *they ſeem to* reflect *as others, but know not what* to ſay in themſelves, *to their great diſcomfort and diſcouragement. The enſuing* Manual *is ſo* Methodically *digeſted for* their *aſſiſtance, and preſented to your* ſelf, *not as* one *that* needs it, *but the* Compoſer *a better evidence of his* great eſteem *of a perſon ſo* Conſtant, *ſo* Devout *a* Communicant; *ſo* Eminently Charitable; *ſo* Rarely Tempered; *ſo* Truely Honourable. *If it diſpleaſe any, I* Borrow *of ſo many to diſcharge one great* Debt; *methinks my* Honeſty

Honeſty *in* owning it *may* ſatisfie; their *allowing me alſo to make the* Beſt uſe *of* their's *I were able*; *and if this be a* Bad one, *'tis a right hand Errour*; *I hope they'l not condemn, but pity and pardon me, I was no better Advis'd*: *my Ambition being not to* appear *in* publick, *but to be* publickly uſeful; *and to let the world know how much I am*,

SIR,

Your great Admirer

and Humble Servant.

A Premonition to the Reader.

ALthough the enſuing *Treatiſe* was deſign'd to be uſhered into *publick view*, without any other *Epiſtle* then that *Dedicatory* to *one*, who is for no other *witneſſes* of his eminent piety, then thoſe *two*, which are more then ten thouſand; yet is it found requiſite to Advertiſe thoſe who are willing to make uſe of it. (1.) As to that part of *preparation* which reſpects *Humiliation* for *ſin*, matter enough for *which* every one may find there, by examining his manifold breaches of the *Law* and *Goſpel*; yet the *Communicant*, in an eſpecial manner is to *reflect* upon, and be deeply *humbled* for his *own Iniquities*, and *particular failings* ſince the *fore-going Communion*; but no exact example could be given of what himſelf is only conſcious. (2.) For *Prayers* the

week before, and morning of the *Communion*, they refer for memory-ſake, to the *requiſite graces* and *ends* in going to the ordinance. (3.) More matter is provided, then I doubt will be ſpent at the *time of receiving*, in this *Frozen Age*, ſo deviated from the *Primitive*, when *all Chriſtians*, *ſtill* partook of that *one Cup*, yet thoſe, that notwithſtanding all endeavours, have *memories* ſo unfaithful as they dare not truſt, may (for ought I know) by Book, make uſe of ſo much of that they judge moſt pertinent, as the ſpaces of joyning with the Miniſter, will admit of. (4) If any thing be judged *unſuitable*, becauſe not *uſual*, there is matter enough beſides; they are left to their *liberty*, that are not of my mind.

THE

THE DEVOUT COMMUNICANT.

Frequent Celebration.

DO this in remembrance of me, is a *permission*, and an *injunction*; 'tis our *Duty* as well as our *Benefit* to receive Christ; so not to receive him, both our *sin* and *misery*. 'Tis (more then a command) a *charge* of a *dying Testator* and Saviour. As the *benefit* is of *infinite merit*, so should the *acknowledgment* be an *Eternal Memorial*. His *death* should always live in our Hearts; and we so careful in *doing* this, that when he comes

a gain, he may find us *so doing*. Doth he not now thus beſpeak us? Can the King of Kings take it kindly at your hands, when he hath kill'd the fatted Calf, furniſhed his Table, ſent forth his Servants, ſaying, Behold I have prepared my Supper, come, eat of my Bread, and drink of my Wine which I have mingled, all things are ready, *come unto the Marriage*, and you make light of it, (ſo mean are your thoughts of his fare and company) or deſire to be excus'd becauſe you are not dreſt, when indeed, you never went about to make you ready? Do you not provoke him to leave you, to let you go ſorrowing to your graves? to ſay, None of thoſe that were bidden (though they ſee the plenty) ſhall taſte (the ſweetneſs, fatneſs, goodneſs) of my *Supper*; was there ever any ſo pretious? call *it* not the Maſter of *it* his own life to make *it*? If out of courteſie you invite a poor man to the *beſt* that can be had, and he ſaucily, ungratefully find fault with your meat, ask you, why you troubled him to come to ſo poor Proviſion, or ſend word, you have nothing worth coming for, he can provide for himſelf, hath better at home,

and

and better company, would you think he deserv'd the worst bit of it, or another invitation? 'tis a sign you value not, but slight *Communion* with me: If you *loved me* you would still be seeing, looking upon, desiring to be with me; where I am wont to walk, to manifest my self, to sit at my Table, to sup with my Disciples, and never be at rest without a renewed sense of my love unto you; *you* are *they* I have loved, for whom I *do* and *dye*, of whom I will always think upon, in whose Thoughts I love to live, and because my departure is at hand, and I must go away from you, *this memorial* I leave with you, to put you always in remembrance, when you see *it*, think of me, who in the very *night I was betray'd*, when taking that doleful farewel of an ungrateful world, was so mindful of your good and comfort, to arm, establish, and refresh you; and will you neglect, dis-esteem, contemn it? doth not the *benefit* of *my passion* without your desert, plead for the frequent meditation of *it*, without your *scandal*? The frequent faithful remembrance of what I did and suffered for you, is my chief request, and your only

requital,

requital, and yet do you distaste what I embraced? and endure not to think of what I refused not to endure? loath you the *cup of Salvation*, that cost me *a cup of Astonishment*?

Do] But for *thee* dear Saviour I had been for ever *undone*; for *thee* then and for *thy* sake, what is it that I should not *do*? *Thy desires* are my *Injunctions*: there's *Authority* enough in thy *love* to *do* what thou should please. Since *thou* would have *no nature* but *mine*, I will have *no will* but *thine*: when once signifi'd by command, upon my obligation I should, upon my Fealty to thee the King of the Church, and Soveraign as well as Saviour of my soul, I ought, I may, I must not dispute, nor delay, I dare not but must *Do*; else, how must I be look'd upon, when the King commands all his loving Subjects to take the Oath of Allegiance, and I stay away and refuse? Do I not publickly disown him for my Soveraign who hath enjoyn'd the Celebration of this, as an evidence and symbol of my Relation to, and Communion with him? Is not *this* appointed for a *memorial* of his

his death, whereby he delivered his people, and destroy'd their enemies? transcendently to us, what the *Passeover* was to the *Jews*, and the neglect of it more provoking? yet, *the man that is unclean, and is not in a journey, and forbeareth to keep the Passeover at the time appointed* (when he might and ought eat it) *even the same soul shall be cut off from his people, because he brought not the offering of the Lord in his appointed season, that man shall bear his sin.* There's a *punishment* annexed to the *neglect*, as well as *ill performance* of it; he that *eats irreverently*, is guilty of prophaning the Lords Body; and he that *eats not*, of despising it, and of preferring his lusts before him; the one eats damnation to himself, and the other by not eating, judges himself to be in a damnable condition. 'Tis dangerous staying in that condition wherein we judge our selves unmeet society for Christ; if we cannot partake of his Supper here, how can we think our selves fit to feast with him in Heaven? can I hope to look on his face with comfort there, and take no pleasure to behold, remember, come near, have

any;

any thing to do with him here? will not his *presence* be most terrible then, to whom his *memory* is no way delightful now? Am I troubled for neglect of *other duties*, and not of *this*, when Christ's *Item's* at the last day are made up of *sins* of *omission*? Dare I pick and chuse, when, whosoever shall keep the whole Law, yet offend in one point, is guilty of all?

This] Not to climb a Cross, or undergo a bitter passion for thy sake, I should not think much to do that, who hast done more for me; not to be had to a *Scaffold*, but to come to thy *Table*; not to go to Slaughter, but a Feast; not to Bleed or Burn, but to Eat and Drink; and that not Bread of Affliction, or Water of Adversity, which flags the Spirit, but such Bread and Wine as confirms and comforts my Heart; not a Mourners Bread, Tears; or a Martyrs Cup, Blood, but a Saviours fare, Blessed Wine and Bread, yea in them (what both is and makes blessed) his body and blood, meat and drink, bread of life, and *well* of life, that both joys my heart, and saves my soul. Didst thou on the Cross drink Vinegar, (made

(made infinitely more tart by my ſins) for me; and ſhall not I at thy Table drink Wine for my ſelf, made infinitely ſweeter with the blood it conveys? Didſt thou drink a cup of wrath, and ſhall not I drink the cup of Bleſſing? eat the bread of affliction, and ſhall not I eat the bread of life? ſuffer thy paſſion, and ſhall not I enjoy it? Didſt thou ſtretch out *thy hands* on the Croſs, and ſhall *mine* be withered and ſhrunk towards thy Table? Hadſt thou bid me *do ſome great thing* for procuring ſo *great* a good, that there had been between the ſervice and reward no diſproportion, ſhould I not endeavour'd to do it? how much more when thou bidſt me eat and live? I am not ſaved but by thy Body, I ſhall be damned without thy Blood. Didſt thou offer them for me on the Croſs, and ſhall I not take the pledge from thee at thy Supper? Doſt thou give me a *Title* to them, and ſhall I bar my ſelf of *poſſeſſion*? rob my ſelf of thy mercy, and my right, of no leſs then the price of my *Redemption*? Doſt thou give me the *purchaſe* in thy *Blood*, and ſhall I deny my ſelf the *Seal* in thy Church? Dare I be guilty of

ſo

ſo great a *Robbery* and *Rebellion*, to violate thy will and ſeal? to ſteal at once thy Bread and Cup, and Scepter againſt thy expreſs *will* and *Teſtament*? to take the Bread and Cup out of my own hand, and the Scepter out of thine? to deprive my ſoul of thy Body and Blood, and thee of thy Authority? by thy grace I will never but obſerve as thou appointeſt: If *this be* thy command, O Saviour, I am a *Rebel* as much to *my good*, as *thy Law*, a damned Rebel if I do not *this*.

In Remembrance] I bluſh Lord to ſee my ſelf need thy *memento*. Have I a room for the traſh of the world, and none for thee? memory for what I liſt, and none for what I ſhould? O thou that haſt ſo done thy marvellous works that they ought to be had in remembrance; whoſe *name* is wonderful, and all thy works as thy name, and *this* above all thy works, can I ever forget thee? can I *forget* my *ſelf* ſo much, that breaths not a moment on Earth, or out of Hell without thee? If I forget thee, O Saviour, let my tongue cleave to the roof of my mouth; if I remember not thee, let my

right

right hand forget her cunning. Sure, that harp had never known the tune of joy, nor hand to do with harp, hadſt not thou put a world (all out) in order again, and ſet all in tune. And is that all, when I owe a thouſand lives unto thee, to require, not my *Body*, but my *Mind*? to ſay, *Remember*, not to *Dye* for me, but to forbid thy memory to *Dye* in me? O thou loving and bleſſed above all Beloveds, when thy *paſſion* is engraven by thy own hand in an Holy Myſtery for my mind to wear, ſhall not I keep this memorial? ſhall I not wear thy Ring, who am ſo ready to wear a Deaths-head, to preſerve alive the memory of a dead Friend? O that I may ever keep this Manna that came down from Heaven, not in a Leaden, but Golden pot; not in a dull, barren, barely contemplative, but humble, tender, active, pretious *memory*, which moves all good affections to thee, and promoves all good abilities for thee. Such a memory will mind and do all Duty; admire and love thee, obey, endure, do, and ſuffer for thee; eſtabliſh Faith, excite Repentance, inflame Love, maintain Conſtancy. I cannot but repent,

pent, believe, and love to the laſt, if thou be in my mind: If I fail payment of any duty to thee or man, it is becauſe thou art out of my *memory*, *I do not remember thee.*

Of me] Of *my death*, and *your redemption* by it. This Sacrament then is an *obelisk* to the eternal memory of thy *paſſion*; ſo oft as I neglect, it what do I but pull down this *Pyramid* of everlaſting date, ſet up in the Church for a *ſolemn memorial of thy death*; and bury thee and thy Merits, as the *Jews* did thy Body, but in a worſer grave, not in a Garden, but Deſert, a grave of Oblivion? Wretch am I, that have need of ſuch an help to my memory, and ſpur to my Duty, as both a Command and a Sacrament; it caſts reproach on me, *O Saviour*, that thou ſhouldſt give *thy Body* for *me*, and I ſcarce give *my mind* to *thee*; that I ſhould have ſo *great* a room in *thy heart*, and thou ſo hardly get *any* in *mine*; that thou ſhouldſt be more ready to *bleed* for me, then I to *think* of thee. Dear Jeſus, thou didſt empty all thy veins for me, ſhall not I [illegible] a veſſel to preſerve thy

thy pretious blood? Do I not ſpill what thou ſhedſt, if I let it run out of my memory? yet art thou put to it to find me both *blood* and *mind*; and when thou haſt done all that, out of remembrance of me (leſt it ſhould be forgotten) ordain'ſt a Sanction and Sacrament, ſaying, *Do this in remembrance of me*. But more wretch I, if I do not *ſo do*, for Lord, if I do thee *honour*, doſt thou not do me *favour* for it? If I give thee *glory*, is it more my *duty* then *felicity* to do it? If *thy* Sacrament, is it not my emolument? Receive I not great honour in it? Reap I not good benefits by it? conveys it not the *Blood Royal* of *Heaven* into me? Am I not related to, Brother of Chriſt, Heir and Prince of Heaven by virtue of that Blood? Is not the Godhead bodily in him? and is not his Body myſtically in me, and I near allyed to God by the Communion of that Body? And can he want *Demeans* that is ſuch a *Prince*? Is not the Earth thy gift, and Heaven in thy power, O thou Son and Heir of all? And have I not thy Spirit, thy fleſh to pledge for all, the conveyance ſealed in thy Blood, and thy Merits made over and

assured in thy Body? O Lord, I am so much concern'd in honour and estate to *do* what thou commandest, that if I consider my self, I shall *do* it to thy memory, in *remembrance* of *me*, as well as *thee*.

Where ever God hath bestow'd a *vital principle* (Faith, whereby the Just live) he affords *nourishment* to sustain *it*, and an inclination and attractive faculty towards it: Christ Crucified is, as the cause and matter of our new birth, so the food which sustains and preserves us in it, unto whose Body and Blood there must needs be as proportionable an appetite in a new Christian, as to milk in an Infant, that being more *nourishable* then milk, and *Faith* more vital to desire it then Nature. Oh! I know not what (grace and comfort) I have lost, that others have found in the Conscientious use of *this*. If there be any thing in the lively discoveries of the evil and desert of sin, the wrath and love of God, the cordials of the Gospel by frequenting it, might it not have been much better with me in my spiritual condition? Is not this great *Hypocrisie* and *Dissimulation* to com-

complain of the hardneſs of my heart, and not apply the Blood of Chriſt to ſoften it? of the prevalency of corruptions, and not bring them to his Croſs to ſubdue them? of my timorous ſpirit, and not come where God ſecures me, and gives evidence for the diſcharge of his covenant and promiſe? that God is departing, when I ſtand at a diſtance, and will not come nigh him? is withdrawn from my Soul, when I withdraw from my Duty? that I am a ſtranger to ſpiritual joy, when I will not come to draw water out of the wells of Salvation? of the weakneſs of grace, and not uſe all means of ſtrengthening it? can I refuſe my food, and yet be nouriſhed? grow in grace, and neglect the means? not grow, and be guiltleſs? live in a known ſin by neglecting a plain commanded Duty, and expect the rewards of obedience? may not partial obedience to Gods commands well encreaſe my doubts of his favour? Is not this to ſlight and diſeſteem a firm conveyance of all Chriſt's purchas'd benefits here offered and aſſured to Believers? and then think not much, Soul, if thou go without them for

ever,

ever, who art also so unwilling to bind thy self to thankfulness and obedience for them. *Meals* which are for nourishment must be *often*, 'tis not told me *how often* I should eat or drink, the sense and feeling of the want of my food directs me to, makes me do it *often*. Am I not apt to grow dull, lukewarm, cold? my liveliness to, and in Duty to abate, to contract guilt, blot my evidences, disturb my peace, to forget him and his matchless love? Is he so much in my serious thoughts as he deserves? Is it enough to have some occasional thoughts of him? Do I not complain that I love and think of him no more, can apply him no better, have so little of him, am so insensible of his kindness, and affection to his members? Is it not a sin and shame I no more solemnly dwell in meditation upon him, am no more in praising of, rejoycing in him? Do I not *often* need so great an help to break and soften my heart, renew my repentance, strengthen and confirm my Resolutions, Faith and Hope, to increase, inflame my love and thankfulness, fix my thoughts more solemnly upon him, apply him, to get

and

and maintain more intimate communion with him, closer knit my soul to him and his members? Is it not a sad sign I perform no *Duty* as, and to those ends I ought, but out of custom, without expecting, therefore without finding any *great advantage* from them? Are the consolations of God small unto me? is it not a sign when I was *there* I miss'd of the benefit? Have I not cause to repent of my *former receiving*, when it left not earnest breathings for the like opportunity? was it possible for me to meet with God, to taste the sweetness, the fullness of Christ, to experience the reachings forth of my love and desires, the pleasures of acting grace, and not long for another meeting? By thy grace I will therefore communicate with more devotion; repent with greater contrition, walk with more caution, pray more earnestly, receive with more reverence, and I doubt not but I shall find my affections encrease together with the spiritual *Emolument*. The frequent solemn *exercise* of our *graces* must needs dispose strongly to *Habitual ones*; and hugely promote the *Interest* of *Religion*.

It

It cannot be that the *Sacrament* be undervalued by frequent repetition, without great unworthineſs of the perſon (ſetting light by, and loathing ſpiritual Manna) and an unworthy Communication: for he that receives worthily, encreaſes in the love of God and of Religion, and the fires of the Altar are apt to kindle into a flame, and when our Lord enters into us, and we grow weary of him, or leſs fond of his frequent entrance and perpetual cohabitation, 'tis an Infallible ſign we have (or are ready to) let in his *Enemy*; no *Secular* object hath any pleaſure in it, long beyond the hope of it; for the poſſeſſion and enjoyment is found ſo empty, that we grow weary of it; but whatſoever is *ſpiritual*, is leſs before we have it, but in the fruition ſwells our deſires, enlarges the appetite, and makes us more receptive and forward in the *Entertainment*.

Habitual Preparation.

Christ's Death, in regard of his intent, was a Sacrifice to God, but of the *Jews* the greatest cruelty and murder. When a prophane person comes, he sheds the blood of Christ, which a Believer receives; and by Faith feeding on it, being one with Christ, makes as great satisfaction to God, as if he had suffered to Eternity. This new wine must not be put into an old vessel; else the wine will be spilt, and the vessel perish. *Christ* and *Belial* cannot cohabit, he will not enter through a bemear'd door, not dwell in a nasty house; *Feet* that walk in filthy paths, are not to tread his holy place; a heart full of rancor, hatred, uncharitableness, to sit down at this feast of love; *Hands* dipt in blood, polluted with unlawful gains, stain'd with spots of the flesh, or stretched out to *injure him* in his *members*, are most unfit to be reached forth to *receive him* in the *Sacrament*, to handle those

holy myſteries: Thoſe *Teeth* that grind the face of the poor, to eat the bread of Angels; the *Mouth* that's full of rotten, corrupt communication, evil ſpeaking, reviling, or that thirſts after the blood of our neighbour, to drink the blood of Chriſt; *Eyes* gazing on vanity, to look on *Jeſus*. Oh, how pure ought I to keep thoſe doors of my Soul, at which the King of Glory ſo often enters? Shall I kiſs his hand with filthy lips? put hallowed bread and wine into a noyſom ſink? go to that Table as Swine to their trough, in ſin and pollution? raviſh, contemn the grace and mercy of God? tear them aſunder from the conditions he hath annexed to them? He will not be *one* with an Harlot; nor ſeen with the ſame eyes. His body never ſaw *Corruption*, nor will be mixed with *it*: It lay in a *Virgin* Womb and Sepulchre, and ſtill reſides only in *Virgin* Souls, Devoted, Conſecrated, ſet apart to his uſe and ſervice. His glorified body is no more capable of diſhonour, nor will enter into an earthly ſoul. Unclean birds receive nothing but the *Carcaſs* of the *Ordinance*; the *Bread* without

out the *Body*, the *Wine* without the *Blood*, both without the *bleſſing* the *Elements*, but not the *Sacrament*; ſuch are guilty of his Body and Blood, for reaching out their hand with purpoſe to receive him into a poluted ſoul, though he withdraw himſelf that they cannot partake of him: They *diſgrace* their Prince by ſhewing it to his Statue erected for his honour and remembrance, are guilty of *Treaſon* by offering Indignity to his Seal and Picture; *Diſhonour* done to the *Image* and *Repreſentation*, reflects upon the *Original*; he is *perſonally* in *Heaven*, and will be no where *Sacramentally* but in the *Heavenly* part of man; he finds no *reſt* in a *heart* full of vain, vitious thoughts; it ſtinks like the lake of *Sodom*; he retires thence vexed with the unclean Converſation of the impure Inhabitants. When he approaches to a Soul, and finds it a Cage of unclean Birds, he flyes with the wings of a Dove to cleaner and whiter Habitations. But if we avoid, hate, and have no fondneſs of affection for *them*, and with complacency entertain the contrary, then *Chriſt* hath waſhed our feet, and then he invites us to his *Supper*. The

unavoidable infirmities of our lives, against which we daily ſtrive, and for which we never have any kindneſs or affection, are not ſpots in theſe feaſts of Charity, but inſtruments of Humility, nd ſtronger invitations to come to ites ordain'd for corroboratives againſt nfirmities, and for growth in the inner nan. But remanent affection to a ſin, nmity with Neighbors, ſecular avocations to the height of care and trouble, excuſe not, but encreaſe men's ſin, and ſecure their miſery: 'Tis juſt they graze with *Goats*, that refuſe to waſh their hands that they may come to the *Supper* of the Lamb. The excuſes wherewith they palliate their neglects of waiting upon our Lord, and accepting his kindneſs; all grow upon this bitter root of an *unholy careleſs life*; *loving the world and the luſts thereof*: the only reaſon is, they have a mind to live as ſtrangers to him, and not to be his *houſhold-ſervants* and *domeſticks*, for then they might always come unto him. They think they muſt not come *ſo oft*, becauſe to prepare themſelves coſts them *ſo much time*; but would they ſpare *ſo much* as to lead

lead a *Holy life*, and be at *ſo much* troubl as to *pleaſe God* in *other things*; they would not find it ſo laborious to pleaſe him in *this*. Kept they always a fear of God in their Souls, they would without much pains be fit to approach with fear and reverence into his preſence; would they fear to do what God hath forbidden, they would not fear to do what he hath commanded: but while they refuſe to obey him in one thing, no wonder they do in another. *Religion* concerns not our *actions* only, but the *frame* and *diſpoſition* of our *hearts* and *minds*; and the ſame *Habitual Graces* are to be *daily exercis'd*, though in a lower meaſure and degree. *Every day* is to be *Holy* to the *Lord*, though *every action* in the day be not equally *Holy*. When we labour conſcientiouſly to ſtand to our firſt promiſe and covenant, all the actions of our lives become *Holy*; and ſo we are *Holy* in our *Shop* by diligence and juſtice; at our *Board*, by temperance, thankfulneſs, charity; *Abroad*, by an innocent uſeful converſation; in our *Cloſet*, by Prayer and Meditation; yt prudence, and the ends of health ar

chearfulneſs will make our *ſleeps* and *recreations Holy*, and not to be reckon'd among *paſtimes*, but the neceſſary ſeaſons of doing little or nothing, that afterwards we may do ſomething, and be worthily employ'd. A *Chriſtian* behaves himſelf, not for a ſet number of days, as if *ſo much time* were to be ſpent in *Holineſs*, and ſo much in *ſin*; but as if he accounted his whole life an opportunity of ſerving God, and of cleanſing himſelf from all that filthineſs, which will not let him ſee his face. He receives daily what daily profits, and ſo lives that he may daily receive it. *A Holy Life* is a perpetual Sacrifice, and he that ſo lives, keeps his heart as an *Holy Altar*, always warm and glowing within him; he offers up daily ſuch Sacrifices as are acceptable to God, and prepare him for a due commemoration of this great Sacrifice; a daily abſtinence from all forbidden things, and a care to perform ſuch duties as maintain a lively ſenſe of God in our Souls, would make us hungry and vehemently deſirous of this Heavenly Food. A circumſpect life makes us both fit and deſirous to converſe

converse with God every day; *good Actions* beget in us greater longings after grace, and *good desires* make us still do well out of hope to have more grace; when a good man lifts up his heart to God, he draws down God into his Soul, that he may work with his hands that which is good in his employment, in which he is not so busie that his hands should grow so heavy or dirty by it, as to be unwilling or unfit to lift them up again to God. Such a Combination is there between all that God requires to make them easie, familiar, pleasant, desirable, and our obedience impartial and universal. A holy behaviour in our calling, converses, and use of the creature, disposes us to acts of immediate worship, that requites and returns the kindness by disposing and fitting us for a *Holy Deportment* for the future, which is it self an invitation of God to our Souls; much more when seconded with the Attractive of *Holy Prayers* and *Affectionate desires*. The sweetness of such converses with God, and the power of his Grace consequent upon our hearty desires, engages and enables us to a holy

converſation, which brings us (from fa
miliarity with the Devil) to fellowſhi
with God, the happineſs of which is ſ
great, that it excites us to do all we ca
to maintain, and prevent our bein
tempted from it. *Good Hearts* dail
mortified, and ſtrictly watched over lik
dry wood, with one blaſt kindle th
flame of love, ſtir up the Grace of Go
in them; while thoſe ſoaking in th
world like green ſticks, all their puffin
blowing, and prayers will ſcarce fetc
any fire. Oh! would I every day pre
pare for the day of death; or which i
of a like conſideration, the day of Com
munion (nothing leſs will fit me t
Communicate, then to depart hence
ſet my ſelf in order, meditate often eve
ry day on Chriſt's firſt and ſecond com
ing; not ſtay a minute, but inſtantl
grieve for, ſeverely condemn my ſelf
and renew my reſolution, to amend al
and pray for particular ſtrength again
whatſoever I have obſerved amiſs
would I conſider where I fall oftnes
from what principle this default come
what are the beſt remedies, and paſson t
the real and vigorous uſe of them. Did

reſolv

an especial manner, any failing since the *last Communion*. If there be but a little passion, a rash word, a vain thought, &c. and besides my sorrow and afflicting my self for, hatred and amendment of it just after its commission; I am now to bewail it over again, to call my self to a strict account for it, to drown it in another flood of tears, more firmly to strengthen my resolutions against it, and prepare it to receive another wound, a mortal stroke from the wounds of Jesus, that it may never live more; more deeply apprehensive of the *evil* of sin, more sorrowfully bewail it, more rationally resolve against it, open a greater vent for my tears, cut a larger passage for my sorrow; affect my heart more deeply with my needs, and the certainty of supply, and so raise my self to a greater height of humility, desire and confidence; to excite my appetite and more lively apprehensions, and vigorous affections, rouze my thoughts and meditations to a greater fervour; more solemnly to recollect what I have learn'd; to stir up my remembrance, and renew a sense of my wants and weaknesses; to im-

imprint the *ends* of the *Institution* more firmly in my memory, to consider what Acts most proper when I shall be at his Table; to stir up those affections beforehand, which will prepare a more lively expression of them when I come there. To renew acts of Charity and forgiveness, pass by all injuries and offences, be reconciled perfectly to my brethren, and to take care there be not the least grudge, or spark of anger that lyes buried in my Soul unquenched; all passions husht and laid, the Soul smooth, fair, and not a wrinkle upon its brow. More strictly and solemnly to search, purifie, cleanse, and cast out all the leaven; to pray with greater appetite; praise his name with a more delightful relish. To distaste all other things, to disburthen my self, to lay aside every weight, and the sin that so easily besets me, to get as near Heaven as possible; to render my mind more sensible of God, and more fit to receive a deeper impression from his hand. To put forth the strictest Acts of Faith, to excite the hottest flames of Love, stronger longing after Christ and his Blessings (which prepares for the enjoyment)

Holy,

Holy desires, joy, and thankfulness at the approach of so blessed an opportunity. To renew my resolutions and vows of holy obedience; to mortifie my lesser irregularities, and to bind the obligations that are upon me, faster about my Soul. To have a lively sense of the ends for which I go; in what estate my Graces stand; what I am to ask; and for what I ought to plead the Blood of Christ; voluntarily to offer more of my time and thoughts to Religious Exercises; and to do that over again with a greater fervour, which I have been doing since the last Communion. To recover my self to the same, or rather higher degrees of zeal, fervour, and sublime admirations; to apparel, trim, dress up my mind with braver notions and brighter ornaments. To get my manners, carriage and behaviour, rightly formed, and handsomly composed, for this Feast with the great King.

He that understands the excellency and holiness of the mystery, the glory of the guest, the infinite benefit then designed, and the increase of degrees by the exercise of those previous Acts of holiness;

ness; the manner so contrary, as *worthy* and *unworthy*; the *effect* of the Ordinance so much depending on the *manner* of *receiving*; the advantage so great of Communion with Christ's Body; the *danger* no less then *Damnation*; that will set one forward, and contribute very much to an happy or unhappy eternity (a man cannot at all be supposed in any state, wherein this thing will be indifferent to him) will not be inquisitive into the just measure, but do it heartily, devoutly, reverently, and as much as he can, put himself into a meet disposition to be *so familiar with God.*

Solemn Sequestration.

A *Journey*, an unfixed Heart, undischarg'd of earthly thoughts travelling up and down afar off, *unfits* as well as a *dead body*, or gross sins. *Earthly thoughts* in the Temple, if not driven away before, will be buzzing, pestring, vexing me, and corrupt the Sacri-

oom but for God alone, trouble me ot, the door is now ſhut, I am about great work, I will not, cannot *open to on.*

And Oh thou that lookeſt from Hea-en, that faſhioneſt the hearts of men, nd conſidereſt all their works; en-ghten, enliven, convince, affect, aſſiſt, roſper, own, accept, bleſs me; call in, nd reſtrain the ſcatterings, and looſneſs f my wandring thoughts. Fix, unite, ll my heart with an awe, dread, and re-erence of thee, and ſutable thoughts, pprehenſions, meditations to the pre-nt occaſion; and let my meditations e attended with ſutable affections. Let ll fleſh be ſilent before thee; thy ſpirit eſt upon me; this ſeaſon improved, not areleſly, ſlothfully, perfunctorily; but incerely, uprightly, with my whole ſoul, eart and ſtrength, to thy praiſe, and my reat advantage at thy *Table*, and in the ay when thou ſhalt judge the ſecrets of ens hearts by Jeſus Chriſt.

Strict Examination.

I Am about to sit at the *Lord's Table*, among his own Children; I know before-hand, the King (attended with his glorious Angels) will come in to see his guests; he is too *just* to be bribed, too *great* to be slighted, too *wise* to be deceived, too *good* to be forfeited. Oh what *solemn provision* shall I make for so sacred a presence, but *a serious, diligent, deep enquiry into, with a full and awful discussion of the particular present estate of my Soul*, whether I be such as may be assured he will bid me *welcom*; being reconciled to him, and endued with those vital qualifications which pre-dispose me for an Ordinance that supposes me *within* the *Covenant* it seals, and to have *spiritual life* it sustains and nourishes, by conveying that true food of life, Christ Crucified. I must be *born* before I can *eat*; *Uncircumcised persons* were not to *eat* the *Passeover*. The *inward*

ward of *Ordinances* are only enjoyed by them that are *inwardly Christians*. Those that bring *true Graces*, receive *real Comforts*; we *take Christ*, and then *eat him*; none find any nourishment, relish, or sweetness in his blood, but those who have receiv'd him, and so have a propriety, a title to him (and the nearer the Interest, the greater sweetness) he must be mine first in claim and title, then in fruition and comfort; no juice or sap from the Vine, except a branch in it; no Grace is there improved, but what I have along with me; I must prove my right to the purchase, ere I take possession. 'Tis high Treason to annex the King's Broad Seal to forged Writings; no receiving the benefit, without shewing the condition, and my *interest* in the *Covenant*; that's sealed to them only that come up to the *terms* of *it*. Now, this is the Covenant that I will make with the house of *Israel*, saith the Lord, *I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people, and they shall know me from the least unto*

Jer. 31. 31, &c. *Heb.* 8. 10, &c.

to the greateſt, and I will forgive their iniquity, and remember their ſins no more. And Oh my Soul! have I an inward right, an actual intereſt in this Covenant?

Is the Law of God writ in my Heart? A permanent (that no Time, Temptation, Tribulation, can obliterate) univerſal counterpane, anſwerable conformity legible by others in my *Converſation*, and by my ſelf in my *Conſtitution* of *Soul* ſtrongly inclined, diſpoſed and perſwaded to all cordial, ſincere, entire, chearful, ſpiritual obedience, out of a principle of love to God, and to glorifie and enjoy him; delighting, meditating in it day and night; being renew'd according to the Image of God, in knowledge, righteouſneſs and true holineſs.

Have I a Covenant-Relation to, and Intereſt in God? Am I one of his *people* by [Federal profeſſion] am I not aſham'd of, but openly declare and avouch my ſelf to be *his*, rejoycing, glorying therein as my great priviledge and happineſs? [In all Covenant-Relations to God and Chriſt?] Do I fear, love, obey, ſubmit

ſubmit to, depend upon him for direction, proviſion, protection; am I wholly at his diſpoſe as my only wife, faithful, loving [Father?] Do I forſake all other Corrivals and Competitors? cleave only to him in all conjugal love and faithfulneſs? delight in, am I unſatisfied without his preſence as my [Husband?] Do I purifie, edifie his Temple? demean my ſelf towards him as my [Inhabitant?] Eſteem, live upon, and reſt fully contented with him as my [Portion?] *Am I his* by [Federal Approbation?] not ſin's, Satan's, the world's, my own, but entirely *his* [in all I am] Body and Soul? are my *Eyes his*, to behold his wonderful works? my *Ears* to hear his Heavenly ſaving Word? my *taſte* and *ſmell his*, to reliſh his ſurpaſſing ſweetneſs in the Creatures? my *Tongue* to Trumpet out, and Triumph in his praiſe? my *Hands* to work that which is good? my *Feet* to walk in his ways? all my ſenſes, members, abilities, faculties, inſtruments of righteouſneſs? Is my *Underſtanding his*, to know, diſcern, contemplate upon him? my *Memory* to treaſure up, and retain his counſels, covenants, promiſes,

diſ-

dispensations? my *Conscience his* Deputy to accuse, or excuse under him? my *Will his* to will, or nill in subordination to him? my grief, hatred, detestation, to mourn for, abhor, fly every thing offensive to him, or obstructive of my delightful enjoyment of him? my desire, love, delight *his*, to long for, embrace, acquiesce fully and contentedly in him? *Am I his, in all I have?* Do I approve my self *his* in all my relations and stations, inward qualifications and endowments, outward goods and possessions? *In all I can do or procure, undergo or endure* for him? Am I willing and ready to give my self to and for him? taking up my Cross daily and following him? rejoycing I am accounted worthy to suffer for his name?

Have I a sanctified knowledge of God, as to his Essence, Attributes, Personal distinctions, Word, Works? of *Man* in his Creation, Corruption, Restauration, Perfection? of *Christ* in his Person, Offices, Estates? of the *Covenant* of Grace, and the *Lords Supper*, in its efficient, material, formal, final cause? And is this my *Knowledge* experimental, heart-purifying,

ying, humbling, communicative, growing, affectionate, efficacious, obediential?

Are mine Iniquities forgiven and forgotten by God? Do I groan under *them* as the greateſt evil and heavieſt burthen? forſake *them* in affection and commiſſion? Have I ſincerely confeſſed, bewailed, loathed *them*, and my ſelf for *them*? unfeignedly ſtriving againſt, and deſiring to be freed from the filth, power, dominion, as well as the guilt and puniſhment of *ſin*; from a love and ſenſe of Gods kindneſs and goodneſs to me? Is my heart calm'd and quieted through Faith in Chriſt, being thereby at peace with God? enlarged to bleſs him for pardon? Am I earneſt with him more and more for aſſurance of it, purity of heart, eſtabliſhment in his ways? Is there in me a hearty, ſincere diſpoſition, inclination, propenſity to *pardon* the offences of others? pitying, lamenting, meekly reproving, covering their infirmities, a readineſs to help them, rejoycing in their welfare as my own, eſpecially the meaneſt Saints, in whom is all my delight?

Chriſt

Christ is not to be *receiv'd* of all *comers*, (a) nor entertain'd by every *guest*, (b) nor *touched* by every *hand*, (c) nor *found* by every *enquiry*, (d) he is *offered* in the Gospel to *all*, but *gives himself* here, and is receiv'd by such alone as have, and have I, a spiritual *hunger* and *thirst* after him? (e) An *ear* to hear him, (f) An *eye* to see him, (g) A *foot* to come to him, (h) A *hand* to take him, (i) *Arms* to embrace him, (k) A *mouth* and *taste*, to eat and drink, relish and digest him, (l) A *breast* to retain him, (m) *Bowels* of *affection* towards him and his members? A *Heart* to mourn for my piercing of him? to be truly thankful for, and above all to prize him?

(a) *John* 1. 16.
(b) *Can.* 3. 4.
(c) *Mat.* 9. 21. 22.
(d) *Can.* 5. 6.
(e) *Mat.* 5. 6.
(f) *Mat.* 13. 9.
(g) 1. *Cor.* 11. 29
(h) *Mat* 11. 28.
(i) 1 *Cor.* 11. 24.
(k) *Can.* 3. 4.
(l) *Can.* 2. 3. *Mat.* 26. 26.
(m) *Eph.* 3. 17.

Are not these Infallible Scriptural Characters of Christs Disciples? Can I appeal to God and say, *Lord thou knowest all things, thou knowest it is thus with me?*

me? or, am I willing to venture my *eternal condition*, my last gasp upon my *present* hopes? Have I a solid ground of confidence, when I shall appear naked before Gods Bar, when the secrets of hearts shall be manifest? will these pleas find acceptance in that day, when all the world must be saved, or damned by him? Oh my Soul! make nothing the *foundation of thy peace*, but what God hath made the *condition of thy Salvation*; let nothing *satisfie* us *now*, but what will *save* us then; for if our hearts condemn us, God is greater then our hearts, and knoweth all things; but if our hearts condemn us not, then have we confidence towards God.

Deep Humiliation.

BEfore I go for a full *diſcharge*, I muſt narrowly look into the *Book* of my *Conſcience*, caſt up my Accounts, and ſee how infinitely I am indebted to my God; view my ſelf in the glaſs of his *Law* and *Goſpel*; ſearch my Soul ſo to the bottom, that none of my wounds may feſter, but be all diſcovered and cured; conſider from whence I am fallen, before and ſince the laſt Communion, and repent; and O that I may be ſo ſenſible of my *ſin* and *miſery*, that I may be truly apprehenſive of, and thankful for infinite *love* and *mercy*!

I dare not preſume to compaſs thine Altar, moſt holy Lord, before I have waſhed my hands in Innocency, and purified my heart by Repentance, and Faith in the blood of my Redeemer. I will now therefore call my ſins to remembrance, and ſet them in order before mine eyes, and remember mine own evil ways,

ways, and my doings which have not been good, and loath my ſelf in my own ſight for my iniquities, and for my abominations; abhor my ſelf, and repent in duſt and aſhes.

O I am not able to reckon up, or remember my innumerable breaches of thy moſt holy *Commandments*. The

1. By not knowing, acknowledging, thinking, remembring, chuſing, believing, eſteeming, adoring, loving, deſiring, fearing, obeying of, truſting, joying in, acquainting my ſelf with, not demeaning my ſelf towards thee as *God*, and *my God*: But preferring ſin, ſelf, Satan, the world, any thing before *thy ſelf*. The

2. By miſ-apprehenſions, groſs conceits of thee, not ſetting my whole delight in, repoſing all my confidence on, expecting all my happineſs from, adreſſing all my complaints, prayers, praiſes unto *thee*, not worſhipping thee as to manner and means agreeable to thy Word. The

3. By not acknowledging, or effectually remembring and delighting to ſpeak of *thee* as I have had occaſion, to make thy praiſe glorious, or doing it irreve-

rently, dealing falſly in my Covenant with thee; careleſneſs in vindicating thy *honour*; not grieving for thy *diſhonour*, wearineſs of thy Commands, non-obſervance, un-affectedneſs, diſtruſt, miſ-application of thy *Providences*; unthankfulneſs for great *Mercies*; dejection, impatience under ſmall *Croſſes*; Inſenſibleneſs, incorrigibleneſs under *Judgments* and Afflictions, not uſing thy *name*, Attributes, Ordinances, Works, every thing whereby thou may'ſt be known, as is required. The

4. By unmindfulneſs before-hand to prevent or avoid whatſoever might diſtract in the duties of the *Sabbath*; not preparing my ſelf, not reſting from needleſs thoughts, words, actions; miſſpending *it* in idleneſs and vanity, not performing *publick* and *private Duties* of prayer, reading, hearing, examination, wheting thy Law upon my heart and others, contemplating thy word and works with that care, reverence, ſincerity, ſpiritualneſs, profit, delight as I ought; not calling the *Sabbath* a delight, Holy of the Lord, Honourable. The

5. By

5. By not behaving my ſelf anſwerable to my ſeveral Relations; with all due reverence and reſpect to my Natural, Eccleſiaſtical, Political *Parents*, in heart, word, behaviour, prayer, thanksgiving for *Superiors*, covering their infirmities in love, not admonithing and encouraging *Inferiors* in well doing; not by a grave, wiſe, holy, exemplary carriage, procuring glory to thee, and preſerving the honour and authority thou haſt put upon me, not regarding the dignity and worth of my *equals*, or rejoycing in their gifts, advancement, proſperity as my own. The

6. By ſinful anger, hatred, ſecret grudges, injurious thoughts, exceſſive paſſions, diſtracting cares; immoderate uſe of diet, labour, reſt, recreation; reviling, ſaddening, provoking, grieving ſpeeches; falling ſhort in maintaining mutual Friendſhip, and in following peace with all men, ſowing diſcord among brethren; concealing their dangers; unprofitable converſation, quenching, ſuppreſſing holy ſuggeſtions; preferring things of eternity before time; or, by whatſoever may tend not to the

health but prejudice of my own or others Soul or Body; not weeping with them that weep, being ſenſleſs, hard-hearted, un-affected at publick evils, and others miſeries. The

7. By unchaſte touches, imaginations, thoughts, purpoſes, affections, looks, company, words, or liſtening to them; not labouring to quench my fleſhly concupiſcence, by watching over my ſenſes, heart, and ways, not ſhuning all occaſions to, or acts of uncleanneſs, in or with my ſelf or others; not keeping my body and ſoul from all filthineſs of fleſh and ſpirit, making my heart a cage of impure thoughts, my mind a ſtye of the unclean ſpirit. The

8. By unbecoming Arts in bargaining, not dealing with others, as I would men ſhould with me; not endeavouring by all juſt means to procure, preſerve, and further the welfare of others as well as my own, with-holding good from them to whom it was due; ſuffering Chriſt to ſtand at, and go away from my door, hungry, cold, naked, ſuccorleſs; and when the leanneſs of his cheeks pleaded pity, the hardneſs of my heart

heart would ſhew no compaſſion. The

9. By ſlandering, backbiting, detracting, reviling, harſh, flattering, miſ-conſtruing, diſcouraging, ſiniſter intentions, words and actions; liſtening to, and ſpreading the faults of others; not charitable in my thoughts and ſpeeches to them; not freely acknowledging their gifts and graces; not readily receiving a good report, but willingly admiting an evil one; not diſcouraging tale-bearers, flatterers, ſlanderers; not loving, deſiring, rejoycing in, caring for, defending and upholding their good name, ſorrowing for, and covering their infirmities; but practiſing, or not avoiding my ſelf, or not hindering what I can in others, ſuch things as raiſe jealouſies and ſuſpicions, procure an ill name to my ſelf or others. The

10. By ſelf-love, evil thoughts, covetouſneſs, inordinate prizing and affecting, diſtruſtful, diſtracting, ſolicitous care and ſtudy in getting, keeping, uſing *temporal things*; diſcontent with my own eſtate, envying and grieving at my neighbours; unlawful motions and affections to things that are his.

And to these I have added multitudes of sins against the *Gospel*, by not as I ought labouring to acquaint my self with it. Ignorance, slighting of, not sufficiently esteeming, admiring, thankful for that infinite love in my Redemption; not loving, rejoycing in *Christ* and him Crucified, relying on, owning of him in all his Offices, accounting all things loss and dung for him; not taking that pains I ought to know *him*, and the power of *his* resurrection, and the fellowship of *his* sufferings, and to be made conformable to *his* death; if by any means I might attain unto the resurrection of the dead, and be made perfect as my Father in Heaven is perfect; not claiming his *promises* as my heritage, esteeming *them* the joy of my heart, and as unsearchable riches, exceeding great and pretious; not believing, prizing, embracing of, hoping, waiting for the *good* of *them*, with so much readiness and stedfastness as their *excellency* and *certainty* requires; and applying them as I ought to *this* and the *next life*; not careful *they* have their due effect on my Soul, in making me partaker of the divine nature; not

dying

dying daily to ſin, nor acting, growing in grace, and in the knowledge of Chriſt; not thirſting after righteouſneſs, and that poor, mournful, meek, merciful, pure Spirit that ſhall be bleſſed; not confeſſing, but being aſhamed of Chriſt before men, and my relation to him; not denying my ſelf, taking up my Croſs and following him. Not doing all things to the glory of God, nor rejoycing in him always. Not *receiving*, not *doing* the *good*, nor improving time, mercies, judgments, foreign perturbations, national diſcontents and diviſions, irreligious confuſions, domeſtick diſtinguiſhing favours as I ought. Strangneſs, nigardlineſs unto, inconſideratneſs of the worth, fearleſneſs of the loſs of my pretious *Soul*; caring more for the *Body* then *it* or others; not troubled for ſuch as are negligent, poyſoners, murderers of theirs. Not ſufficiently convinced of, humbled for, the corruption of my nature, mind, conſcience, will, affections; of the evil of ſin, and lying under the wrath of God, hiding, excuſing, leſſening of, not making that narrow ſearch after, not being grieved for my *ſins* in

any proportion to their *multitude* and *greatneſs*; as conſidering that wretched injuſtice, folly, and unkindneſs I have expreſſed by them, loving darkneſs, hating the light; receiving the grace of God in vain, turning it into wantonneſs; crucifying the Son of God afreſh, tempting, grieving the Holy Spirit; hardly forſaking my beloved ſin *for thy ſake*, who haſt freely given thy only Son for *mine*: That carefulneſs, that clearing of my ſelf, that indignation, that fear, that vehement deſire, that zeal, that revenge I find not, that is wrought in thoſe who ſorrow after a godly ſort; not perfectly hating, condemning my ſelf for, watching, reſolving, ſtriving, earneſt for ſtrength againſt, not improving all advantages for avoiding and ſubduing *them*, not applying my ſelf with all fervency of heart to the only means of pardon and reconciliation in the Covenant: by unmindfulneſs, forgetfulneſs, inſenſibleneſs of, not recording, not living mercies; unthankfulneſs for Creation, Providence, Chriſt, the Covenant, Spirit, means of Grace, Temporal and Eternal Proviſion and Salvation.

Time

Time and ſtrength would fail me to repeat how oft I am partaker of Family, National, Church, other mens *ſins*; by ſetting an ill example, conniving at, permitting ſin where I might correct and hinder it; hating my brother in my heart, ſuffering ſin upon him; by provoking, conſenting, countenancing *ſin*; delightful ſociety with evil doers; taking pleaſure in the cauſe of my Humiliation; to ſee them pave their way to Hell with their own hands; making that matter of ſport, which nothing but the deareſt drop of the heart's blood of God could expiate; laughing at that which makes damned ſouls ſhed rivers of tears; they ſhall be damn'd that have pleaſure in unrighteouſneſs. By not ſeeking the things of Chriſt as my own; not preferring *Jeruſalem* above my chief joy; not having the care of the Church lying upon me. My heart trembles not for fear of the Ark, nor is my Soul vexed from day to day with their unlawful deeds among whom I live. Oh how little do I mourn for the ſuffering of others, for the ſigns of Gods anger, for the ſins of the Times! when do I go apart

and

and mourn for *England*'s crying Abominations, or look upon *London*, a ſinful City, and weep over it?

And oh the infirmities, weakneſs, imperfections, iniquities of my *Holy things*! Oh how much careleſneſs, unpreparedneſs, impenitency, unbelief, pride, hypocriſie, unſpiritualneſs, earthlineſs, formality, ſlightneſs, deadneſs, heartleſneſs, diſtraction, indiſpoſition, wearineſs, want of reliſh, attends my attendance on ſo great a Majeſty; unanſwerable walking, reſting in the meer *outſide* of *duty*, when I do not enjoy Communion with thee in *them*!

And dare ſuch a guilty, abominable ſinner ſit down with *thee* at *thy Table*? ſuch a *Dog* that hath ſo often return'd to his vomit, go and take that which is ſo *Holy*? ſuch a *Swine* wallowing in the mire, have to do with thoſe pretious *Pearls*? that hath already ſo often trampl'd them under my feet; careleſly neglecting, or unworthily receiving thoſe *Holy Myſteries*, rather defying then adoring thee, by bringing ſuch Troops of my Saviour's profeſſed Enemies, unrepented ſins along with me, as if I came

not

not to commemorate, but to renew his paſſion, to crucifie him afreſh. Oh I have much reaſon to fear I am guilty of the Body and Blood of the Lord, by eating and drinking unworthily; in that I have not hungred, thirſted after, nor partaken of it ſo often as my neceſſities and opportunities require; nor approached it with ſuch a ſolemn Preparation, Examination, Humiliation, cleanſing the ſecrets of my heart from all ſin; nor renewed the Covenant, Conditions, Faith and Repentance; nor received it with that reverent behaviour, and thoſe inward diſpoſitions; nor been ſo eſpecially careful in making good my Covenant, Engagements and Reſolutions, as becomes a *worthy Communicant*. Oh how can ſuch a loathſom wretch go to be entertained by thee in ſo near a Communion, that cannot expect, that am below the leaſt good look from thy gracious eye? Oh how dare ſuch a vile miſcreant preſume to drink of the Cup of Bleſſing, who have deſerved ſuch a curſe from thy hand, as that thou ſhouldſt hurry me to thy Bar of Juſtice, and not admit me to the Seals of the Covenant

of

of Grace: to be covered with ſhame and confuſion of face, while thy Children come with boldneſs and preſent themſelves before thee, array'd in the righteouſneſs of thy Son; they lifting up their heads with joy, knowing the time of celebrating their Redemption draweth nigh, I hiding my ſelf in the Dens and Rocks of the Mountains, ſaying, fall on me and hide me from the face of him that ſits upon the Throne. Drag'd away by curſed Fiends to the place of Torment, with hideous ſcrieks to an innumerable company of Devils and Damned Souls; inſtead of going to the houſe of God, the Aſſembly of his People, with the voice of joy and gladneſs, with a multitude that keep holy day. While the Sun of Righteouſneſs ariſes with healing in his wings unto thoſe that fear thy name, thy wrath may burn againſt me as fire, and conſume me as ſtubble. The day of joy and gladneſs, feaſting and rejoycing, ſacrifice and atonement to thy ſincere ſervants, may be a day of wrath and trouble, darkneſs and gloominеſs, diſtreſs and deſolation to me; while they with joy of heart are ſaying,

let

let us go unto the house of the Lord; oh our feet shall stand within thy Gates O *Sion*, thy Courts O God! I, the great day of his wrath is come, and who shall be able to stand? Instead of holding out to me the golden Scepter, thou mightest break me with a Rod of Iron, and dash me in pieces like a Potter's vessel; while they are rejoycing and giving honour to thee at the *Supper*, I might lye under the *wrath of the Lamb*, lifting up mine eyes in Hell, begging a drop of water to cool my tongue. I might see them sit down with the King at his Table, and my self thrust out into that place where is nothing but weeping, wailing and gnashing of teeth. Thou art ready to entertain those that are bidden, but I am not worthy, for making light of thy provision and invitation, preferring the things of the world before it, thou mayst justly say I shall never taste of thy Supper; or, if I go, it might be not for the better, but for the worse; I might meet with a frown instead of a smile; a blow, a breach, a curse, instead of a blessing. Thou mayst instead of *Bread*, give me a *Stone*; for the *Cup* of the *New Testament*,

ſtament, a *Cup* of *Wrath* and *Trembling*. Thou mayſt turn my *Heart into* a *ſtone*, inſtead of turning my *Heart* of *ſtone* into an *Heart* of *fleſh*. The Bread of life may be to me a ſtone of ſtumbling, a rock of offence, fall on me and grind me to powder; for my going aſide from thee, and defiling my ſelf; the Wine that comforts and makes worthy receivers fruitful in Grace, may be unto me as the water of Jealouſie, bitter within my bowels, cauſing my belly to ſwell, and my thigh to rot, and I may be a curſe among the people. *His Blood* might be lay'd to my *charge* for my condemnation, ſealing up all my other ſins, inſtead of being *ſprinkled* upon my *Conſcience*, to humble me for, and cleanſe me from all ſin.

Behold I am vile, viler then the earth, but look upon me in thy Son, and thou wilt love me, and be well pleaſed with me; mine only hope is in that grace and mercy made known in and thorow him: I have broken thy commands, he hath fulfill'd them; affronted thy Juſtice, he hath ſatisfied it; deſerved thy wrath, he hath endur'd it; the chaſtiſment of my peace

peace was upon him, let the merit of his righteousness be upon me, and by his stripes let me be healed. His blood is my only *Refuge*, oh let it be my *Atonement*, or I perish eternally; wherefore didst thou shed it, but to save Sinners? Remember not what I have done against thee, but what he hath done and suffered for me. Oh when I consider thy greatness, and my unworthiness; thy purity, and my uncleanness; thy glory, and my shame, I am confounded and discouraged; but when I consider thy mercy and wisdom, bounty and goodness, readiness to forgive, and desire to impart thy self unto thy servants, then I am encouraged to come with boldness unto thee. Thou never despis'd him that call'd upon thee, or forsook any that abode in thy fear: It was never known that any who trusted in thee were ever confounded. Oh respect not the *greatness* of my offences, but of thy goodness; though I have so often broken my part of that Covenant the Sacrament seals, yet be thou pleas'd to make good thine, to be merciful to my unrighteousness, and to remember my sins and my iniquities no more; have

mercy

mercy upon me according to the multitude of thy tender mercies, blot out my transgressions; wash me thoroughly from mine iniquity, and cleanse me from all my defilements, with the merit and virtue of that blood which thou hast so abundantly shed for penitent sinners; that I may with an undefiled Soul eat of the purest Sacrifice, the Lamb slain from the beginning: so I shall have no spot in me for which thou wilt *judge* me at thy *Table*, or *condemn* me at thy *Tribunal*.

Being in Christ reconciled unto me, Oh give further evidences of thy fatherly affection, by bestowing a double portion of thy grace upon me now thou calleſt me to this Ordinance; and who is sufficient for these things? I know not what to say or do; how to pray or receive, prepare or behave my self; not sufficient of my self to think any thing as of my self, but my sufficiency is of thee; the preparation of the heart and answer of the tongue is from thee; the God, the Promiser, the Giver of *Grace* as well as *Glory*, that invites all to come unto thee, with assurance of finding with,

with, and receiving from thee whatſoever is requiſite for their refreſhment, ſupport, and comfort; ho every one that thirſteth, come ye to the waters, and he that hath no money, come ye buy and eat, yea come, buy wine and milk without money and without price. Thou prepareſt a Table for us in this Wilderneſs, where we eat of thy own Bread, and drink of thy own Cup, omitteſt no expreſſion of tender love to treat us as a moſt indulgent Father. But ſhall the time of receiving come, before thou come into my Soul to ſtir up thy graces in me? Canſt thou that *ſo loved me*, who was of no worth, and while yet in my ſins, as to dye for me, neglect me in thee? Shall I whoſe only hope is to be ſaved by Chriſt, be ſent away with the guilt, inſtead of the comfort of his blood? Oh of his fullneſs let me receive, and grace for grace; let thy Spirit help mine infirmities; thy Grace be ſufficient for me; thy ſtrength be made perfect, more eminently manifeſt in weakneſs. Array me with the Righteouſneſs of the Saints, put upon me the Lord Jeſus; let me be found having on the

Wedding-

Wedding-garment at the Wedding-ſupper; ſuch a preparation of Soul as may qualifie me for it; ſuch a degree of *reverence* and *humility*, *ſaving knowledge*, *godly ſorrow*, *renewed repentance*, *new obedience*, *lively faith*, *unfeigned love*, *joy* and *thankfulneſs*, *holy deſires*, *ſelf-denyal*, *ſutable*, ſolemn, Heavenly Meditations, as becomes a *worthy Communicant*. Oh thou true food of my Soul! receive me, who am to receive thee; quicken me with thy Spirit, feed me with thy Fleſh, ſatisfie me with thy Blood, vouchſafe me thy Grace; communicate to me thy nature, let me receive life from, to act and live unto thee.

Earnest Supplication, for Requisite Qualifications.

TO go to *that Ordinance* which requires all imaginable liveliness and activity, with dull and drowsie affections, will be my *sin*, and an *aggravation* of *it*, if through want of diligent endeavour to get my Soul affected and inflam'd, by stirring up the graces of God in me; and whither shall I go for this but unto thee, the author and finisher of *them?* how shall I do it but by thee? Oh do it for me.

Affect my Heart with an *aweful reverence and self-abasement* upon my so near approach unto thee in this solemn Ordinance, towards the greatness of thy Majesty, with whom I there come to renew my Covenant; towards the excellency of thy Son, whom I come to receive into my

Holy Reverence and Humility.

my Soul; towards the holiness of thy Spirit, whose assistance I hope for, and by whom I come there to be establisht in my union and communion with Christ and his Members. Oh how durst I who am nothing but folly and infirmity, misery and sin, shame and death, presume to come so nigh; for behold the Heaven of Heavens cannot contain thee, unless thou hadst invited and commanded it? If so much Sanctity, Reverence and Devotion was requisite as to the Ark, the Temple, the receiving thy Law; Oh how shall I behave my self now I go to receive thy very self? or *Communicate with thee*, that deserves not to *come before thee*? Oh how *Humble* should he be that is to receive an Alms of Free Grace? was he *Humble* that was all Purity, and shall I be proud who am all Leprosie? The high and lofty One dwells not in a haughty heart, but with him that is of a contrite, humble spirit; nor will he that humbled himself to the death be taken into a proud Soul. Oh that I may therefore have grace, whereby I may serve thee acceptably, with reverence and godly fear, and be cloathed not only with

the *Righteouſneſs*, but *Humility* of Chriſt, be low and mean, baſe and vile in my own eyes; I am not worthy to be called thy Son, make me as thy meaneſt ſervants, the loweſt room at thy Table; give my ſins thy pardon, my ſoul thy grace, my perſon and ſervice thy acceptance in thy Beloved; and what thou doſt convey, ſeal to me by what I am to receive.

Saving knowledge.

Without *Knowledge* the Heart, the Duty cannot be good; but the *Covenant* thou haſt made with thy people is, *they ſhall all know thee from the leaſt to the greateſt*. Oh let me come with knowledge of the nature, neceſſity, uſe, and ends of the Ordinance. Direct me how to meddle with, behave my ſelf at, meditate upon thoſe Divine Myſteries, that I may not be a blind offerer, nor bring a blind offering; but offer unto thee a living Sacrifice, holy, acceptable, reaſonable ſervice; receive with underſtanding, diſcern the Lords Body; look into the entrails of the Sacrament, leſt not knowing the *meaning*, I feel not the *comfort* of the myſtery, but be alienated,

eſtranged

eſtranged from thee through the *Ignorance* that is in me.

Godly Sorrow.

Seeing I cannot be partaker of ſuch ſweet meats without ſowre ſauce, give me *a deep ſenſe of my own vileneſs and unworthineſs*; ſoften, take away this heart of ſtone, and give me a heart of fleſh, that I may loath my ſelf in my own ſight for mine iniquities and for mine abominations, be filled with ſhame and ſorrow, hatred and indignation againſt my ſelf, for my offending ſo good and gracious, ſo loving and bountiful a Father, Redeemer and Sanctifier: Look upon him whom I have pierced, and mourn for him, with deteſtation and holy revenge againſt thoſe my ſins that coſt him ſo dear, were the cauſe as well as any other mens of his death, and would have coſt me damnation; abominating them as the ſcourges and thorns, nails and ſpear that Afflicted, Crucified my deareſt Saviour, the Lord of Glory. The day of mourning for him is at hand, oh that I may then ſlay my moſt beloved luſts! be revenged on them for it, and for their endeavouring

to rob me of my Spiritual Birth-right, my Eternal Bleſſedneſs. Let me call to mind, and be truly ſenſible of every ſin, and of the evil of it, and of thine and my Saviour's love manifeſted to me in his ſufferings. There where *he* appears moſt *Bloody*, let *Sin* appear moſt *Deadly*; that I may eat this Paſſeover with bitter Herbs; receive a broken, bleeding Chriſt, with a broken contrite Heart; a Sacrifice thou wilt not deſpiſe, O God prepare in me, that being weary and heavy laden, I may be capable of his refreſhment, being ſuppled in my own tears, I may be fitter to be waſht in his blood.

New Obedience.

Mat. 22.26. *Can.* 5.1.

And ſeeing thou giveſt thy ſelf only to thy Diſciples and Friends, work in me freſh purpoſes of amendment; that being willing and obedient, I may eat the good of the Ordinance. Let there be *Conformity*, that there may be *Communion*; let me not put that new wine into an old impure, but new Heart. I cannot *Eat the Paſſeover* and ſtay in *Egypt* ſtill; let me do it with my loyns girt,

ready prepared to march toward the Promiſed Land. Thou confirmeſt thy Covenant, and expecteſt I reſtipulate with thee, caſt out and execrate the old leaven. Seeing the Covenant of Grace ſealed, let me ſeal a Covenant of Obedience; ſeeing by the merit of Chriſt's death I am purchas'd to be thine, by the *power* of *it* let me be dead to ſin, and both receive life, and change my life; let me bring a *wounded Heart* to, and carry *wounded ſins* from thy Table; dye to, ſeeing Chriſt dyed for ſin; take him by way of ſurety, and give up my ſelf to him by way of ſurrender; receive him as a Saviour, and ſubmit to him as a Prince; ſet my ſelf apart for thee on that Feaſt of Dedication; let me approach with the moſt ſincere, fixed reſolutions of an entire reſignation; and receive ſuch grace and ſtrength from thee, as may inable me faithfully to perform them; that I may find my ſelf in the number of thoſe, to whom my Saviour allows ſuch ſpecial manifeſtations of himſelf, by lifting up the light of his countenance upon them, by

John 14. 21, 23.

inti-

intimating his good will and love unto them, his fullneſs and righteouſneſs for them.

Let no prophane or unſeaſonable cogitations enter into my mind while I am about that Holy Solemnity; let me lay aſide, and leave behind me, all carnal, earthly, vain thoughts; drive away all drowſineſs, careleſneſs, ſlothfulneſs, idle apprehenſions; that I may wholly contemplate upon, and give up my ſelf unto *him*, who ſacrific'd his Soul and Body for me; and come before thee with ſuch Reverential Hungering, Holy Affections, as is due to the hand that reacheth, to the ſeal that ſecureth, to the food that ſtrengtheneth that ſpiritual life in us, without which we can never be happy. O thou that calleſt me unto thee, let thy compaſſion pity my vileneſs; let thy mercy pardon my ſinfulneſs; let thy grace cleanſe my filthineſs; let thy wiſdom enlighten my darkneſs, let thy ſtrength ſupport my weakneſs; adorn me with the wedding garment, the righteouſneſs of thy Son, and holineſs of thy Spirit; that all my nakedneſs may

Purity.

be covered, and my great deformities hid from thine eyes; pardon me by thy mercy, that I may receive thy grace; and fit me by thy grace, that I may receive thy mercy; help me to accuse my self, that thou may'st acquit me; to judge and condemn my self, that thou may'st absolve me; to exercise a holy revenge upon my self, that thou may'st spare me. Let thy Spirit be thy *Harbinger* to provide entertainment for thy Son in my *Soul*, that he may find *it* swept of sin, and garnisht with grace; make it day in my Soul by hopes and desires, before I there receive the Sun of Righteousness.

Faith is thy own gift as well as Christ; I believe, Lord help my unbelief, that I may besprinkle my Soul and Conscience with his Blood; not only look upon and remember, but close in with, and receive him there tendred: Eat his Flesh and drink his Blood, apply him as taking on him our *nature*, and giving it as a ransom for sin, not staggering at the promise through Unbelief, but strong in Faith, giving Glory to God, being fully per-

Faith.

perſwaded that what thou haſt promiſed thou wilt perform. When I ſee Bread and Wine upon the Table, let me ſee Chriſt there as a Feaſt in token of my Reconciliation with thee, and on the Croſs as a Sacrifice, offering up his Body and Blood to thee; obſerving the Bread broken, let me ſee Chriſt Crucified for, and offering himſelf unto me; upon the Wine pouring out, let me behold how his Blood was poured forth for my ſins. As I receive Bread and Wine for bodily ſuſtenance, ſo cauſe me to feed on, digeſt, improve his Body and Blood; having the ſame expectation of Spiritual and Eternal life from him, that I have of temporal life from my food. Let me eat not only the Bread of the Lord, but the Bread which is the Lord, that as by my ſenſes I receive the Elements to my *Corporal*, ſo by Faith I may receive and apply him to my *Spiritual nouriſhment*. Let the Ordinance be a lively reſemblance, remembrance and application of the *ſufferings*, and earneſt of the *Supper* of the *Lamb*. Let Chriſt be ſo lively ſet forth, as if Crucified before my eyes, dying for me: that be-

holding, embracing, and even putting my fingers into the print of his nails and feet, and thrusting my hand into his side; so fully perswaded of his suffering for me, that I may not be *faithless* but *believing*; saying, my Lord and my God, he loved me and gave himself for me; my beloved is mine, and I am his. Oh that I may so touch him, as I may find and feel strength, peace, virtue come from him, and be healed of all my uncleanness; that it may be the food, the feast of my *Graces*; the poyson, the funeral of my *Corruptions*. Let me so feed on his blessed Body, and bathe my Soul in his pretious Blood, that my Soul may magnifie the Lord, and my Spirit rejoyce in God my Saviour; whom having not seen I may love, in whom though now I see him not, yet believing, may rejoyce with joy unspeakable and full of glory.

Love. Circumcise my Heart to *love thee* with all my Heart, and with all my Soul; let my heart be ravisht with this infinite mercy in thee to sinful miserable man, in contriving and giving so glori-

ous

ous a Redeemer and Redemption to ſave him, and now in preſenting us with ſuch Glorious Seals of his love, and admitting us into ſo near, ſo holy a Communion: For this let me be diſſolv'd into love to thee and thy Son, and to man for his ſake; and into a ſtedfaſt vow of life and death to thy ſervice; that I will give, forgive, do, ſuffer any thing for thee. Let me be fill'd with holy raptures, joys and hopes in ſo great a goodneſs, who having done *this*, will deny me nothing, and (maugre the rage and malice of Hell) not ſee my Soul loſt, for whom *all this* is done. Oh let me meet with ſtrong endearments of *Affections*; melting, flowing over in a burning fit, ſick of love, languiſhing with deſires to enjoy, even turn'd into, made up of love for *thee*, that I may be the Diſciple whom thou *loveſt*, and laid in thy boſom. Oh deal with me as thou often doſt with thoſe that draw near to thee; though I burn not with ſo *hot a* flame, yet through thy grace I crave it of thee, that I may participate with, and be numbred among ſuch *fervent Lovers*. If I cannot ſay I am ſick of Love,

yet I can, that I am sick that I cannot love thee? There wilt thou give me thy love, admission to more familiar fellowship, clearer manifestation, sensible feeling and assurance of thy love and affection unto me, that I am beloved of thee. Give me grace to love the Lord Jesus in sincerity; let him dwell in my heart by Faith and Love; that being rooted and grounded in Love, I may be able to comprehend with all Saints what is the breadth, and length, and depth, and heighth, and to know the love of Christ which passes knowledge; that the remembrance of him may pierce me with grief, transport me with love, captivate my will, engage all my affections to and for him. And let me know I am passed from death to life, because I love the Brethren. Shed abroad thy love in my cold frozen heart, and inflame it with fervent Affection to *thee* and *thine*. While my love is burning towards thy self, Oh how can it chuse but be imparted to thy Friends, who sincerely love thee, and on whom thou hast set thy Heart, and shed thy Love, thy Spirit, whereby they are made

like

like unto thee? They must needs be lovely in my eyes, to whom Christ is pretious. Oh let me not come to this Love-Feast with a *bitter*, but *charitable Spirit*! Purge out therefore the old leaven of malice, which will sowre the Ordinance to me. Oh how pleasant a sight will it be to our Father in Heaven to look down upon his Children, feasting together in mutual love and delight, in the remembrance of all that *Love* he hath shown us, and joyful expectation of what further he hath promis'd to us.

Let me not sit sad and dejected, as if I liked not the *provision*, or thought my self not welcom Make *this* real magnificent, solemn, sumptuous *Feast*, these Celestial Viands wherewith thou feedst thy people, by thy gratious comfortable discoveries of thy self, a Spiritual Banquet unto my Soul, a Feast of Fat things, a Feast of Wine on the Lees, of Fat things full of Marrow, of Wine on the Lees well refin'd. Do not only *stand* and *knock*, but open the door of my *Heart*, vouchsafe *Joy and Thanksgiving*

to come *in* and abide *with me*; that there may be a chearful, comfortable converse; sup with me, and let me sup with thee; that I may be abundantly satisfy'd with the fatness of thy house, feel and find abundance of Soul-satisfaction reached out to me in the Ordinance; and do thou make me drink of the river of thy pleasure; quench my thirst after *carnal*, and let me be fill'd with *Divine pleasures*, ravishments and contentments, flowing from the inexhaustible fountain of Divine plenty. Let my Soul be satisfi'd as with marrow and fatness, and my mouth praise thee with joyful lips. Let me come before thy presence with Thanksgiving, and praise thee with my whole Heart. Let there be Angels work at Angels food; by, and for him let me offer the Sacrifice of Praise to God, the fruit of my lips, giving thanks unto his Name in the great Congregation, and praise thee among much People.

Spiritual Thirst.

Thou art ready to give bread to, to fill the hungry with good things, and the water of life to him that is a *Thirst*. Thou art not

not straitned in thy self, but I am straitned in my own Bowels; the *desire* and the *meat*, the *necessity* and *relief*, are all from thee. Oh thou that provideſt *Food*, give alſo a *ſtomach*, and bid, and make me *welcom*! ſay, eat oh Friend, drink, yea drink abundantly oh Beloved! Oh create and ſtir up in me earneſt longings and a *Spiritual appetite*, that I may come to be made partaker of the good things thou haſt prepared and made ready for me, with an enlarged heart, affections and longing deſires after, anſwerable to my need of the *Ordinance*, and Chriſt offered in it, as full nouriſhment for my Soul under the forms of Bread and Wine; and with ſtrong expectations to receive him and his benefits; with deſire let me deſire to eat this Paſſeover; open my mouth wide that thou mayſt fill it: As the Hart panteth after the water-brook, ſo let my Soul pant after thee O God.

The

The Evening Close.

AND now, oh leave me not to the dullneſs, the deadneſs, the hardneſs, the impenitency, the unbelief, the barrenneſs, the earthlineſs, the impotency, the diſtraction of my own Heart! Oh enrich the *Ordinance* with thy own *preſence*. While the *King* ſitteth at his *Table*, let my Spikenard ſend forth the ſmell thereof. Deſcend into my Heart by the excitations of thy grace and influences of thy joy, and let me aſcend unto thee by the exerciſe of grace, and pious addreſſes; make every grace lively and active by the breathings and inſpirations of thy Holy Spirit: awake thou North wind, and come thou South, blow upon my Garden, that the Spices thereof may flow out. Oh abide with me, becauſe it draweth towards the time of *receiving*; what do I *there* if thou be not *there*? If thy *preſence* go not along with me, carry me not hence. Let Chriſt appear unto,

unto, and be-known of me *in breaking of Bread*; let me carry away not only *Bread*, but *Light*, *Life* and *Health*; that with open face, beholding as in a glass the glory (love, mercy, goodness) of the Lord, I may be changed into the same image from glory to glory, even as by the Spirit of the Lord. Oh let me, and do thou *remember* what thy Son hath suffered, that I may be *thankful*, and thou so *sensibly gracious* unto me, that I may taste and see how good the Lord is.

I am altogether *unworthy* of my desires; but what thou dost for any, is not because they are *worthy*, but because it *pleaseth thee* to do for thine what they ask of thee according to thy will. With what confidence go we to Market with *money* in our hand? we doubt not returning without our errand; Oh we would come as confidently expecting the giving out of grace to us, as though we had money in our hand, for thou hast bid us come buy Wine and Milk without money and without price; and hast promis'd, art more willing to give the Spirit to them that ask it, then Parents

Bread

Bread to their Children, *which* they cannot deny, whatever ſhift they make for *it*: our love to our *Children* is but hatred, our compaſſion, hardneſs, our bowels rocks in compariſon of *thine* to *thine*: why then wilt thou not hear me? Turneſt thou a deaf ear to me? Canſt thou deny me? Did any of the ſeed of *Jacob* ſeek thy face in vain? Who ever approacht to this over-flowing Fountain of ſweetneſs, but carry'd away ſome drops? or ſat by ſo great a flame, and receiv'd not ſome warmth from it? Why then lyes my Soul ſo cold, ſo frozen, ſo dead before thee? Oh wilt thou not relieve a hungry Beggar? grant the requeſt of an Importunate Petitioner? Shall I go away empty from an Inexhauſtible Treaſure? Hungry from a Feaſt? Dry from a Fountain? Cold from the Sun? Sad and comfortleſs from a *Feaſt of Love*? Oh! make it a type and earneſt of our Eternal Banquet: feed me to *that* by *Faith* and *Love*, and ſeal me to it in *Spirit* and *Conſcience*; let me enjoy thy light-ſom reviving company in this ſtate of abſence and obſcurity. Away my Soul from

from this dark, deceitful, vexing world; love not thy Diſeaſe, thy Fetters, thy Calamities; joyn not with thoſe that take up their *reſt* on this ſide *Heaven*, ſaying, *it is good to be here.* Wo is me that I ſojourn in *Meſech*, that I dwell in the Tents of *Kedar*; that I remain in this ſinful, polluting place, among a ſtrange people, and am kept ſo long from my *Father's Houſe.* Oh that I had wings like a *Dove*, then would I flye away and be at reſt; ſo then would I wander far off (as legs and wings could carry me) and remain in the Wilderneſs; I would live in the ſolitarieſt place of all the Earth, for my greater freedom from ſin, and enjoyment of my God: this flattering, vexing *world* ſhould ſoon ſee me quit it; my baſe Heart ſhould ſoon be rid of me, rather then undergo their unceſſant Troubles; I would haſten my eſcape from the windy ſtorm and tempeſt. O wretched man that I am! who ſhall deliver me from the body of this death? when ſhall I have done trifling and dallying, roving and repining, fretting and diſputing? when ſhall I only talk and

walk

walk with thee? be compoſed and fixed, Spiritual and Heavenly, love, chuſe and obey thee? delight, rejoyce, joy and glory in thee? Oh when wilt thou unlooſe the cords of this tottering *Tent*? when ſhall this *Mud-wall* crumble into *duſt*? when ſhall my earthly houſe of this *Tabernacle* be diſſolv'd? why is his *Chariot* ſo long in coming? why tarry the wheels of his Chariot? hath he not ſped? hath he not divided his gifts? hath he not obtain'd his purchaſe? hath he not prepar'd a place for me? Shall I ever be at home in the Body and abſent from the Lord? make haſte O thou whom my Soul loveth, and come in Glory, as thou firſt cameſt in Humility; and conform them to thy ſelf in Glory, whom thou makeſt conformable to thy Suffering and Humility; keep up our *Faith*, our *Hope*, and our *Love*; by the exerciſe of *them*, let us have our converſation with thee in Heaven; and daily vouchſafe us ſome beams of thy directing Conſolatory *Light* in this our darkneſs, and be not as a ſtranger to thy Scattered Flock, thy Diſconſolate Spouſe in this diſtant ſtate, this de-

ſolate

ſolate Wilderneſs. Oh ſhew thy ſelf more clearly to us; teſtifie to our Souls that thou art our *Head* and *Saviour*, that we abide in thee by the *Spirit* which thou haſt given us, abiding and overcoming in us; and as thy Agent preparing us for eternal life. Let not *our darkneſs* nor thy *ſtrangeneſs* feed our odious *unbelief*; nor my corrupt habits choak or ſmother my new reſolutions and ſweet Meditations. Theſe weak wavering thoughts, theſe faint deſires, theſe ſickly affections in my Soul will not live a *night*, unleſs my gracious God interpoſe his Power, preſerve and cheriſh them. Oh ſeeing thou haſt given me to beſtow ſome ſmall pains on my Heart, and to conceive ſome good hopes, let them not be daſht in pieces in ſo ſhort a moment; ſpread the wings of thy goodneſs over me, and maintain that, which not *I*, but *thy Spirit* hath wrought in me; let me find all, when I awake let me ſtill be with thee.

The Communion Morning Dress.

AH, where am I? what do I? all the Children of the Bride-chamber are up and ready, and I ſlumbering in my Bed! Tell me ye Faireſt, what made you *up* ſo early, and *dreſt* ſo ſoon? Alas, *our Lord* was up before us all; he call'd us up by break of day, and wondred we were not trimming our Lamps, and decking our ſelves, knowing with whom we were to meet, to feaſt to day: Our Beloved ſpake and ſaid unto us, Riſe up my Love, my Fair Ones, and come away. This is the day which the Lord hath made, we will rejoyce and be glad in it. How ſhould we welcom it with ſufficient joy and thankfulneſs, for the approach of ſo great a Bleſſing that brings our Saviour ſo near unto us!

'Tis

'Tis too too late, I will arise and get me ready; but where are my *Cloths*? Oh how naked am I! now for the fairest, sweetest robe of thoughts and wishes out of my Father's Wardrobe; now for my silken, golden twist of Faith to hang the Jewel of *Godly sorrow*, and *Humility*, *Love*, and *Thankfulness* upon: I am never drest till they be on. Oh where are they? I saw them by me but just before I went to Bed; what was I then so long about, but gathering, tying, raising them up? Ah this vain World, this envious Devil, this evil, deceitful Heart, hath been ravelling, stealing them out, or hid them from me, that now I am as far to seek as ever. Oh whither shall I? what shall I do to find them? behold the Bridegroom cometh, and I am not ready; I cannot, dare not *go* to day. Now will my Lord be angry when he comes in to see his guests; he looking over them, will say *where's such a one?* was he not bidden? I'm sure I invited him. If I *go undrest*, he'l ask how came I in not having on a *Wedding Garment*? to either I shall be speechless. Ah, foolish, careless Heart!

to

to let *Earthly* ſo intangle thy *Heavenly Thoughts*, thou knoweſt not now how to get them looſe, which heed and care might have prevented; my horrible negligence and guiltineſs makes me tremble to *go*, yet not dare to keep *away*, for where ſhould my polluted Soul be waſht, but in that Fountain ſet open for ſin and for uncleanneſs? Oh thou that wilt in no wiſe caſt off him that cometh unto thee; diſ-intangle my thoughts from all things below, and dreſs me up as pleaſeth thee; over-look my manifold weakneſſes and imperfections in my preparation; if I know nothing by my ſelf, yet am I not hereby juſtified, I have no *Righteouſneſs* of my own, and if I had, I would not mention it before thee; though I were *Righteous*, and had the greateſt fitneſs and perfection a creature is capable of, yet would I not anſwer *thee*; I would not plead, but ſupplicate; not ſtand upon my *Right*, but petition thy *Favour*; not expect thy *Juſtice*, but crave thy *Pity*; I would make ſupplication to my *Judge*. The *Righteouſneſs* of *man* is not pleadable before a *Righteous God*; if thou ſhouldſt be extream

extream to mark what is done amiss by the best men, in the best actions, O Lord who could stand? we are all as an unclean thing, and all our righteousness are as filthy rags; my person is loathsom and abominable; my preparation and *best performances* carry in them matter of my own death and indictment, except thou (oh) cover them with the Robe of Christ's Righteousness, and sprinkle them with his blood, *they* can find no acceptance with thee. And oh thou who for our sake tookst upon thee our passions and sensibilities, weaknesses and sufferings; so art become a merciful High Priest, and pitiful to our infirmities; receive a wearied sinner, an overburthened Conscience, an afflicted, polluted Soul into thy care, custody and cure. The humility and sorrow, love and purity of any Creature, is not sufficient to make me *worthy* to be fed with thy Body, nourisht with thy Blood, united to thee, to dwell and be one with thee; but what I cannot be of my self, let me be made of thee, who of God art made unto us Wisdom, Righteousness, Sanctification and Redemption. Oh

weigh

weigh *thine own*, not my *merits*; that I may offer up an odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing unto God, by Chriſt Jeſus; the life of them that believe, and the Reſurrection of the dead. From him I hope for victory againſt my ſins, ſtrength in Duty againſt my weakneſs, ſuccour in my life againſt temptation, in my death againſt deſpair, after death againſt damnation. I preſume upon thy help, not becauſe *I have deſerv'd it*, for I have been an unprofitable ſervant, but becauſe *thou haſt redeem'd me*, for thy Blood cannot be unprofitable. Help me, if not for my miſery which I have deſerved, yet for thy mercies which thou haſt promiſed; for thy goodneſs is more ready to forgive, then thy power to puniſh: and thy Blood cries louder for pardon, then my ſins for puniſhment. Thou haſt not yet forgiven ſo much as thou haſt promis'd, nor promis'd more then thou haſt purchas'd; hath thy Blood ſatisfied for more ſins then I can commit, and ſhall it not ſatisfie for thoſe I have forſaken and do deteſt? Haſt thou purchaſed Mercy for more then repent, and wilt thou

thou not ſhew it on thoſe to whom thou haſt given Repentance? Haſt thou been ſo long calling, that thou ſhouldſt at laſt reject me? ſo long promiſing Salvation, that thou ſhouldſt at laſt deny me? I am thy Debtor for thy purchaſe, but thou art mine for the promiſe. I could not oblige thee by my deſert, but thou haſt oblig'd thy ſelf by thy word.

And oh that I could now lay aſide my *Body* with my *Buſineſs*! put off this outward man for a more naked, inward ſpiritual ſight, that my mind might be rendred more ſenſible of him; fit to receive a deeper impreſſion from his hand, that nothing but him might enter in. *The Soul Fixed.* Away, be gone ye wandring, worldly, vain thoughts, for I am going to my God: ſtir not up, nor diſturb the Beloved of my Soul; come not near I charge you, make no noiſe to diſpleaſe him, or to call me away from entertaining and enjoying of him: yea Lord bid them be gone, and not dare to appear before thee. It is the voice of *my Beloved*, I hear him inviting me to his houſe of Banquet; I ſee him coming

to

to entertain me; let all flesh therefore be silent, and not be so bold as to whisper in his presence.

Welcom holy thoughts and pure desires; Oh happy time wherein I may embrace my *Saviour*, and solace my Soul in the arms of my deareſt Love! Awake my understanding, will and affections; awake my glory and my heart; awake all ye powers and faculties, and graces of my Soul, and all that is within me be summon'd in, stirred up, and wholly bent to attend this service. My costlieſt Box of Oyntment cannot be bestow'd better then on my Saviour; my greateſt care and caution, love and labour, then in his service. And how shall I put my Heart into a flame of love, a frame to meet him, better then by considering the wonder of his love unto me? Oh how *free*, *un-merited*, *dis-interested*! preventing not only our *desires* but our *knowledge*; surpassing our *wishes* as well as our *deserts*.

And inflamed with Love.

He loved us first. Had we deplor'd our Apostacy, implor'd his Grace, reform'd our Ways, return'd before Invited,

vited, made the *first* overtures of Reconciliation with him, this had carry'd something of inducement for procuring his *love*: but that *he* who had *receiv'd* the *injury*, should address himself to him that *did it*; that the *offended party* should sue to the *offender* to be *reconciled*; that he whose *right* was to punish, should *first* offer terms of grace and pardon---- *Herein* is *love*, not that we loved him, but that he loved us *first*, even before we had a Being; so little could we deserve it, that our felicity in his decrees, preceded our existence in the world; his good is so entirely its own principle and motive, that even our *Creation* (since which alone we can pretend to merit it) is the effect of it, as well as of our *Redemption*. And if thou sinnest, what doest thou unto him? if thou be righteous, what givest thou him? our best services are dues, not tributes; not to advantage him, but to discharge our selves as acknowledgments we have all from him; he doth us *good*, not because *we* are, but *he* liberally *so*. The fire we kindle on God's Altar, warms and enlightens us, but not Heaven at so

distant a remove; nor, is wanted in the Regions of this *Sun* which shines upon us Dunghils, not out of any invitation his Beams find there, but because 'tis his *Nature* to be freely, obligingly diffuve; nor is disturb'd or loses its light, but we by turning away our eyes, or sending up the black and noysom vapours of our lusts.

He loved us when Enemies; not only when we were not at all, incapable of being a motive in his love, but worthy of his detestation; to have spared our lives had been a mercy we could not expect, who finds his Enemy and slays him not? was ever *eye* enamoured on *deformity*? or *love* set upon *filthiness* and *putrefaction*? But behold! I running away from him, he following, intreating my return; I undoing, he pitying my Soul; I hating, he loving me; finding his arms open to embrace me, against whom I was lifting up my hand; for when we were without strength, Christ died for the ungodly, and as foul, ugly, loathsom, forlorn as sin could make me, espoused me to himself, spread abroad his arms, opened his Heart to lodge me

his

his *profest Enemy* in, that trod him under foot; his *Bowels* yearned toward those who were ready to rake into them with their bloody hands; his Heart burnt with affection to those that cruelly pierced it; when we were *fighting*, he was *dying*; when we had the weapons in our hand, he had the spear in his side. Herein God commended his love to us, in that while we were sinners Christ dyed for us; shewed as great love and kindness to the *greatest Enemy*, as could be shewn to the *greatest Friend*; and receiv'd me not to *mercy* only, but to the *Endearment* of a *Son*: That the *General* should dye for the *Souldier*; the *Physician* for the *Patient*; the *Workman* for the *Work*; the *Pastor* for the *Flock*; the *Master* for the *Servant*; the *Just* for the *Unjust*; the *Innocent* for the *Guilty*; the *Shepherd* for the *Sheep*; the *Prince* for the *Rebel*; the *Lord* of *Glory* for the *Children* of *Disobedience*; he that was *without all Sin*, for him that was *without all Righteousness*; *God* for *Man*; to wound a *Darling* to stanch the Blood of a *Traytor*; for the *Judge* to pardon, and put himself into the *Malefactor's* cloaths,

and ſtead, and ſuffer for him; to dye for thoſe that kill'd him; and bleed to waſh his own blood from their hands that ſpilt it; with the kind Balſom Tree, whoſe healing wounds weep ſoveraign Balſom to cure thoſe that made them: that he ſhould interpoſe his own Breaſt to receive in thoſe arrows of vengeance aim'd at us, and that while profeſſing our ſelves his Enemies, and proclaiming War againſt him, to ſpare our lives, loſe his own; that he ſhould *ſo* love us, as to give *himſelf* for *us*, is ſuch a *ſo loving us*, as makes the higheſt *Hyperbole* dwindle into a *Meioſis*.

He loved us unto death. No ſooner *Born*, then *Perſecuted*; nor *Circumcis'd*, then *deſign'd* for the *Slaughter*. The God of Heaven flying in a woman's arms from the rage of a weak man: the God of *Iſrael* driven to be nurſed out of the boſom of his Church. He that made the Heaven of Heavens, ſubject to, if not buſily working in the homely trade of a poor Foſter-Father: He that commands the Devils to their chains, tranſported, tempted by that preſumptuous Spirit; God All-ſuffici-

ent

ent expos'd to hunger, thirſt, wearineſs, danger, grief, reproach, coatempt, want, blaſphemed of thoſe whoſe God he had always been in a peculiar manner, ſtreightned in the womb, vexed in the world, abas'd from the Cratch to the Croſs, rejected by churls, perſecuted by wretches, tempted by reprobates; *and yet the Son of Man muſt ſuffer many things*, be ſold, caught, bound and drag'd, arraign'd and condemn'd, ſtript and whipt, revil'd and defil'd, pierc'd and gor'd, and then *it is finiſhed*. Thou ſeemeſt now to have *finiſhed* in thy *paſſion*, what thou hadſt continually ſuffered in the whole courſe of thy *life*. How many *ſlaves* under the vaſſalage of an *Enemy* fare better then thou, from ungrateful *man* whom thou cameſt to *ſave*? thy whole *life* was but a continued Paſſion; thy Birth and Death but one protracted act: *Chriſtmaſs-day* and *Good-Friday*, but the evening and morning of thy Paſſion; thou foundeſt a *Golgotha* even in *Bethlehem*; others *dye Martyrs*, thou *Born* one among *Beaſts*, and liv'd among worſe, as well as dyed amongſt *Thieves*. Bleſſedneſs is made,

not earth only but wo, to bring earth from wo to bleſſedneſs.

Behold him now hanging upon the Croſs, (and thy ſins putting him into that *gore*) ſaying, weep not for me that endures it, but weep for your ſelves that cauſe it; read in me the cruelty of your ſins; behold the pits they digged, how miſerably I am piereed; oh my head, my ſide, my hands, and my feet! See how barbarouſly they have uſed me, how my fleſh is torn and wounded for you; how my blood runs out to fetch you home to God. Look through theſe gaping wounds into my *Heart*, pierc'd firſt by love, and then by a ſpear for you. Was ever any ſorrow, or love like unto mine? Can I do more then *Dye* for you? Will you not be perſwaded what an evil and a bitter thing *ſin* is unto me? Do you not ſee how *it* rakes into my ſide, and tears my very heart? how greedily it ſucks my blood? Behold the very print of its nails; ſee the very place where it hath thruſt its ſpear. Canſt thou hug and embrace thoſe bloody *Paricides*? ſhew any kindneſs to ſo deadly an *Enemy*? harbor *them* that have uſed me

me thus? you say you are my *Friend*, will you not take my part against *them?* Have not all these wounds mouths enough to perswade you to fall out with *sin?* would you have me used thus again? could you find in your heart to see me once more upon a Gibbet? will you tear open my wounds (Crucifie me) afresh? else, why can you not be prevail'd with by this sight? why do you not spit in the face of your *sins?* do all the despight you can unto, revenge me perfectly upon *them?* nail *them* unto my Cross, if you would have me embrace you?

O how ought my Adamantine Heart to rend in pieces, when all his tortures and groans are for, are from us? and yet as if once were not sufficient, how often do we joyn with those that Crucifie thee afresh? By *Hypocrisie* I bend the knee with ludibrious devotion, saying, *Hail King of the Jews.* By *Presumption* I put a Reed into thy Hand: I smite and buffet thee with the works of darkness, saying, *Prophesie who smote thee.* By *Prophaneness* I spit in thy face the filth of my rotten heart. By *Sa-*

criledge I cast lots for thy garments. By *Schism* I divide thy seamless coat (which the rude Souldiers did not) By *Popularity* I wash my hands as innocent; and to please men, condemn thee. By unhallowed *Cups* I give thee gall to drink. By any *common sin* I prefer *Barabbas* before thee. By *Simony* I crucifie thee between two *Thieves*. By *Superstition* betray thee with a kiss, and despite thee with seeming honour. By *Apostacy* deny and forswear thee. By *Heresie* rack and disjoynt thee. By the roarers laughs and scoffs, *Oaths* and *Blasphemies*, tear thy limbs asunder. O were thy pains so light, that we must every day redouble them? is this the kindness, the entertainment thou deservest? the recompence of thine inestimable love thus cruelly to vex and wound thee with our sins? O how can we hope to find Redemption by thy blood, while we continue by our horrid crimes to make *new* gashes in thy side, to rub thy *wounds* afresh, & cause them to stream anew, that were even closed up before? an act more *Jewish* then the *Jews*. Oh! I sigh unto thee for want of grief, for thy grievous suffer-

ſufferings: Oh that I could turn my ſelf into tears, that I might waſh the wounds I have made! Seeing thou dyedſt for my offences, how ought I to deſpiſe my ſelf who have ſo cruelly offended and tormented thee? the *very party* whoſe offences have brought thoſe miſerable torments and death upon thee? Oh how muſt this needs irreconcile and engage me to purſue *them* to death, that in the eye of all the world brought ſo great ſhame, and pain, and amazement on the Lord of life? Come along with me, oh ye vile, ye ſinful paſſions and corrupt affections into his *preſence* (if ye dare live ſo long) and there receive your mortal wound from him! methinks you ſhould begin to dye at the very thoughts of a dying Redeemer, and ſwoon away at the ſight of yonder *Blood*, and not ſtay till you come to his Croſs, give up the ghoſt before you ſee but the image of his death: do you not feel the power of it afar off? do not his pierced ſides pierce your heart before you behold them? Oh ye bloody Things! what have ye done? what wounds have you made in the body of my Lord? lay your necks quietly

on the block; prepare your ſelves for death which is approaching; nay, never ſtruggle nor reſiſt; think not to live any longer, for I have vow'd you in Sacrifice to him.

Ends in going.

And now what remains, but that I renew a quick and lively ſenſe of the *Ends* of this Rite, and of *mine* in going, and what lies hid under the Ceremony? Oh my Soul! whither art thou going? what is that *Table* which I ſee yonder ſpred for us? and what is thy chief deſign in going to it? what means that broken bread that is provided? for what end was that body Crucified? do men uſe to drink a cup of Blood? Oh let me know the bottom of this myſtery, let me enter into this ſecret, and my own Heart's.

Renouncing my *own Righteouſneſs* and *Preparation*; in *his* name, merits, mediation, ſtrength and righteouſneſs, in obedience to thy command and thy Followers practice; to renew my Covenant with thee; to commemorate and be affected with his death; to own and encreaſe my Spiritual Union and Communion

nion with him and his members; to farther my joy in the Holy Ghost, peace of Conscience, and hopes of Eternal Life; for the nourishment of my Soul, to get power against my sins, to act, excite, strengthen my Graces; to make fresh applications of his blood; to have the Covenant of Grace with all its Blessings seal'd unto me, *I go unto thy Table.* Oh stir up in me thirsting desires after, strong expectations to receive these blessed *ends* and *benefits*; and do thou make them good unto me.

Oh how weak, how imperfect are my Graces! I see and know but in part, so love, obey, believe but in part. Oh how many Temptations, Adversaries, Difficulties assault me! How seldom have I a will to do good? and when I would do good, evil is present with me. All I have, can, or am is from thee, so due unto thee, but all still unworthy of thee; yet how heart-bound is that *little all* of service I do thee? I *pray*, as if afraid to be heard; *Hear*, as if unwilling to be sav'd; *Communicate*, as if loth to receive thee; *Serve*

To strengthen the Inner man

Serve thee, as if I would not pleaſe thee. *To that end* I go to this nouriſhing Ordinance, *the Lords Supper*, ſutable and ſufficient to nouriſh my inner man. Here are rendered moſt familiarly and effectually his *Fleſh* and *Blood*, meat and drink indeed: Oh that I may have ſuch expectations of Spiritual Life from *him*, that I have of Temporal Life from my *Food*! And ſo *eat* his *Body* and *drink* his *Blood*, receive, digeſt and improve, feed upon, and ſpiritually apply *Chriſt* as *Incarnate* and in his *Sufferings*, that I may find refreſhment and ſweetneſs, quickning, ſtrength, and life from him, and may live by him, and in him, and he in me. Oh that by the power of thy Spirit accompanying the Ordinance, I may partake yet more and more of a new and divine nature; that I may find ſtrength and vigour diffuſed thorow my whole man; and receive ſome Communication of that light and life which Chriſt came into the world that his People might have, and that they might have it more abundantly. Oh that his Death and Reſurrection may have their power and efficacy upon me, Crucifying my

my lusts and passions, and raising me up to all the acts of the Spiritual Life. Oh that something may be done this day against my pride and passion, worldliness and carnality, hypocrisie and uncharitableness, doubtings and unbelief, distrustful fears and discontents, backwardness and indisposition to, listlessness, dullness and distraction in Duty. Oh that I may find my Heart thereby drawn nearer to, and carry'd out with more unweariedness and chearfulness in thy service. Let me come from thence with my *pardon* sealed, my *corruptions* subdued, my *graces* quickened, strengthned, confirmed; my *Heart* enlarged, my *Soul* refreshed and encouraged to run the ways of thy Commandments; and so inseparably united to thee, that no Temptation may be ever able to dissolve the *union*, but that being begun here in Grace, it may be perfected in Glory.

How painful and intolerable is the obscuring and interrupting of *our union and Communion with Christ* (our Heaven upon Earth) wherein we enjoy his person. *To maintain and encrease, evidence and enjoy Union*

and Communion with Christ and him Crucified.

person and all sweet relations to it; his death and all the saving fruits, priviledges, and influences of it. To maintain and encrease, evidence and enjoy *it*, I receive the cup of Blessing which we bless, the Communion of the Blood of Christ, and the Bread which we break, the Communion of the Body of Christ to my Soul, my Faith, yea even to my outward Senses, signifies, seals, and instrumentally exhibits my Spiritual Communion with Christ and his death: thereby I partake of, and am strengthned in this fellowship with him, as really as I partake of that Bread and Cup. Oh that *he* being united to me in these holy Mysteries, may comfort, rule and direct me in all my ways; and his Spirit turn me into the same quality and likelinesse! Oh that I may *there* find him whom my Soul loveth! there are the *signs*, but where the *Body* and *Blood* of my Saviour, the *Lamb* for a *Sacrifice*? I come not for the *Bread* and *Wine*, but to *see Jesus*: what are the *Elements* without thy *presence*? Oh what wilt thou

thou give me if I go from thy Table *Christless?* Let him kiss me with the kisses of his mouth, afford expressions of his tender affection and reconciliation to my Soul, for thy love is better then wine.

To maintain and encrease Spiritual Union and Communion with Christ's Members.

If we forsake *Communion* with our *Fellow-Members*, how can we maintain it with our *Head*? what need then have I (especially now, when so many divisions, factions, disagreements, dissentions) of, and to *that end* I come to *this Ordinance*, which tends so much to unite and knit together the disjoynted members of Christ; for we being many are one Bread, and one Body, for we are all partakers of that one Bread, and hereby profess to be one, and to walk as Fellow-members in Christ, with all Christian love and tenderness towards one another. Oh let my Heart be enlarged towards *them*, my delight in *them* (for their relation to thee and thy Image upon them) sympathize with, have a fellow-feeling of, interest my-

self,

ſelf in the ſeveral ſtates and occaſions of them; rejoycing with thoſe that rejoyce, and weeping with thoſe that weep. Seeing thou haſt ſo loved us, let me be perfectly reconcil'd to every man, and every ſpark of anger, envy and malice be utterly extinguiſhed, remembring he that comes in hatred is a *Judas* to Chriſt, and a *Cain* to his Brother.

To Commemorate Chriſt's Death.

Through the death of Chriſt my ſins are pardon'd, my reconciliation with God obtain'd, his curſe removed, the Enemies of my Salvation, ſubdued my eternal Salvation and Inheritance, my Deliverance from worſe then *Egyptian* bondage procured, the new Covenant eſtabliſhed: yet how unthankful for, inſenſible, forgetful of *it* am I? ſo greatly ungrateful, as to bury in oblivion the greateſt expreſſion of his infinite love; in *honour of him*, to make a ſolemn rehearſal of his Famous Acts, to ſpeak of the glorious honour of his Majeſty, and to talk of his Power; *I come* unto this laſting monument and memorial, to *ſhew forth his death* till he come. Oh let me *celebrate*

brate it with an affectionate, fiducial, thankful, obediential remembrance; with a raviſhed heart fill'd with a gracious compoſition of joy and ſorrow, love and admiration; with ſuch reſentments as befit ſo ſtrange an object; that I may deſire, rejoyce, mourn and tremble; be in ſuch a mixture of paſſions as may even imitate the confuſion that was in the world at his ſufferings; make ſuch deep and laſting impreſſions thereof on my Soul, as if this was the very day he ſuffered. Let me not conclude I have received Chriſt, till I have *remembred* him, ſo as to affect my heart with *love* to him, *deſire* after *him*, *faith* and *joy* in him; *ſorrow* for my *ſins* the *cauſe* of his *ſuffering*: let me *think of it* as an *Hiſtory*, to beget my knowledge; as a *Goſpel* to beget my Faith; as an *Example* to provoke my patience; as a *benefit* to procure my happineſs. Oh that I may ſo *remember* him at his Table, on his Croſs, that he may not forget me on his Throne, in his Kingdom. Lift up my mind from the contemplation of him as he hung upon the Tree, to him as he ſits now in Glory at thy right hand making

making interceſſion for me; preſenting to thee the invaluable merits of his death to appeaſe thee for the ſins I commit daily againſt thee. Oh ſet me as a Seal upon thy Heart, as a Seal upon thy Arm, that I may be never forgotten, always remembred, preſerved, kept ſafely by thee: and let me ſet thee as a Seal upon my Heart, as a Seal on my Arm, receive thy Image and Impreſſion of thy *Love*, keep it thankfully, continually on my *Heart*, and teſtifie it in my practice.

To have my perſonal claim and title to the new Covenant cleared.

By reaſon of my infirmities, careleſneſs, *ſins*, how apt am I to doubt the *pardon* of *them*, and *my intereſt* in thy *love*? the ſteams of corruption riſing up in me, interrupt the light and luſtre of my future poſſeſſion, and ſuggeſt matter of diffidence and anxety, that my hopes hitherto have been ungrounded, my Faith, Preſumption, my claim to, and propreity in Chriſt uncertain, if not quite deſperate. But he hath ſhed his *blood* meritoriouſly to procure *it*; and I go to the Ordinance as thou haſt appointed it,

it, to have my *pardon* and *interest* in his Blood sealed and assured unto me, and to renew my engagements and resolutions, that I may be tyed faster to thee with new cords of thy love, and that it may be more impossible for me to unloose my self in thy service. Oh let me therefore receive it, both as a *sign* and *seal* from thee to me, representing and exhibiting thy self and benefits; and from me to thee, a *sign* to separate me from sinners; a *seal* to oblige me to all faithfulness and thankfulness requir'd on my part. Oh make the *Ordinance* effectual to all those blessed ends and purposes for which thou hast appointed it: let it be not only a *sign* to represent, but an *instrument* to convey Christ with the power and virtue of his death unto me, and a Seal to assure me of my interest in the Covenant; that in those holy mysteries I may not only *commemorate*, but effectually *receive* my Blessed Saviour (thou mayst communicate to me thy self) and all the benefits of his passion; and have not only a *representation*, but a *participation* of him in the *Sacrament*; to the outward Administration

ſtration of it, joyn the inward ſeal of thy Spirit.

Thou knoweſt all my corruptions and temptations, wants, weakneſſes, and imperfections, poverty and nakedneſs, troubles and dangers; how often I am tempted and defiled, grieved and indiſpoſed; what ſtrong corruptions to be ſubdued and mortified, languiſhing graces to be quickned and ſtrengthened, faint purpoſes and reſolutions to be enlarged and confirmed. In confidence of thy great goodneſs, faithfulneſs and mercy, I *thy Creature* come unto thee *my Creator*; thy *Son*, unto thee my *Father*; thy *Servant*, unto thee my *Lord*; in *Danger*, unto thee my *Saviour*; *needy*, unto thee the King of Heaven and earth; *Diſeas'd*, unto thee the only *Phyſician*; *Unclean*, unto thee the *Fountain* of grace and mercy; *Deſolate*, unto the *God* of all *Conſolation*; *Guilty*, *Blind*, *Liveleſs*, unto thee the *Author*, the *Father* of *Pardon*, *Light*, *Life* and *Salvation*. Oh heal me of the *guilt* of my *ſins*, by the *merit* of thy *blood*; of the *power* and *corruption* of my *ſins*, by the *efficacy* of thy *ſpirit*. Inflame my coldneſs with the fire of thy love;

love; soften my hardness with the dew of thy grace, enlighten my blindness with a beam of light from Heaven; anoint the eye of my Soul with eye-salve, that I may see; clear up spiritual things to my apprehension; heal all the distempers, ease all the pains, supply all the necessities of my Soul. Make me more Humble, Holy, Heavenly, Confident and Believing: fill thy house with thy own Glory, let me *see thee* as I have in the Sanctuary; let me not come unto, nor go from thee without thee. Oh take this season of coming in upon my Soul, and bestow more of thy self upon me! Change me into thy likeness, lift up my heart unto thee in Heaven; turn all earthly things unto me to bitterness, contempt and oblivion: Be thou my meat and drink, my hope and strength, my shield and portion, my honour and glory, my love and joy, my delight and solace, only sweet unto my taste from henceforth and for ever.

These are the *mercies* thou hast promised to thy *people*, hast *bidden* them to *ask*, art *wont* to *convey* by thy Ordinance: These are the *legacies* left me by

by my Saviour's *Will*, whereof thou art *Executor*; for *these* things therefore do I wait upon thee this day; with no lower aims go I to thy Table; with such precious things is the Lord Jesus wont to feast his Guests, and of his infinite fullness it is that I hope to participate; through him to be strengthned with might in the inner man; even to be made strong by the grace which is in Christ Jesus. Thou hast provided for my *Soul* as well as *Body*; shall there be Bread enough in my Fathers house, and I here perish for Hunger? Oh! will the head let a member perish? shall a *branch* wither for want of *juyce*? he is the true *vine*, we the *branches*, thou art the *Husbandman*, hast ordained *him* to be the root and fountain, prop and well-spring of spiritual substance, furniture, grace and fruitfulness to those implanted in him: Oh of his fullness of Grace communicate to me, for without him I can do nothing acceptable to thee! Art not thou as willing to bestow the fruit of thy Blood upon us, as to shed it for us? Hast not *thou* who once so readily healed diseases, cured all that came

unto

unto thee, as much mercy to Soul as Body? Art thou not as merciful, as tender, as able, as willing to help as ever? If (as I hope) thou wilt, thou canst make me clean and supply my wants; outward means without thee cannot, yet *here* thou hast bid I attend, waiting for the descent of thy Holy Spirit: oh say unto me, be it unto thee even as *thou* wilt; yea even as *thou* wilt who art ever readily, strongly inclin'd to do thy people good. Oh let me be so refresht and strengthen'd with that spiritual banquet, that I may chearfully walk on my way to glory, through *him* who is both Sacrifice and Priest, the Feast and Master of it, invites us to, and feeds us by himself, to whom with thy Blessed Majesty, and Holy Spirit be ascribed all Honour, Glory and Praise, now and for ever, Amen.

Going to Church.

COme away my Soul, let us go (oh that I may) *see how he loved us*; let us go *dye* with, and for him. Oh that he may open to me his love and affection, those holy mysteries, and my understanding! Oh that I may find him whom my Soul loveth! oh that he would speak comfortably, savingly, effectually, sensibly unto me! that he may talk with me, and my heart *burn* within me.

His *sweat* and *blood* (oh my Soul) *drowned* not his *affections* to us; his *compassion* brake through his *passion*; *in the same night*, which was so full of anguish and dolor to his Soul, *wherein he was betray'd*; when death was in sight, and all those unspeakable fears and sorrows, terrors and suffering were ready to invade him; when his Disciples were ready to betray, forsake, deny him; *injuries* from *men*, ready to load him; and the

the *Justice* of *God* upon *sin* to be demonstrated on *him*; *he* then even *forgot* his own *miseries* to *remember* and *dispense* his *mercies* to *us*, and provide this Banquet for us. Oh how was he burned between two *fires*, the fire of his *Affections* to us, and that of his *Afflictions* for us! At *that time* wherein men were designing the greatest *cruelty* against him, was he bestowing the greatest *courtesie* and gift on us; himself leaving us a Legacy, a pledge at parting of his dearest love.

Oh the infinite *love* of *God*, that he would give his own Son, and of *Christ*, that he would so graciously come and save us, and leave us those *remembrances* and *tokens* of his *love*! that he should *dye* for us when he was on Earth, and *nourish* us with himself now he is in Heaven! Oh wonderful mystery! that the body of Christ now reigning in Heaven, should be laid upon the Table; that the *Author* of *life* should become the *Bread* of *life*; that under the broken forms of Bread and Wine, whole Christ should be convey'd to every Believer! His personal union is with the single Nature,

but his mystical with every Believer. This Sacrament is the *representative* of the substance, the *sign* of a Covenant, the *seal* of a purchase, the *figure* of a body, the *witness* of our faith, the *earnest* of our hope, the *presence* of things distant, the *sight* of things absent, the *taste* of things unconceiveable, the *knowledge* of things that are past *knowledge*, a *seal* of our Saviour's ingraving, whose *superscription* is *Christ's* loving us, whose *Image* is Christ dying for us; whose deed is Christ's New Testament confirmed to us; in the *sign* we have the *Image*, in the *seal* the *Benefit* of Christ's Body; in the *sign* we see, in the *seal* we receive him by Faith. The *Bread* & *Wine* are but the *dishes* in which this *Feast* (not of the belly but mind) is served up; not the *Feast* it *self*: *Faith* eats, not the *Bread*, but the *breaking* of it; drinks not the *Wine*, but the *pouring* of it *forth*. The *eating Christ's flesh*, and *drinking his Blood*, is nothing else but *an act of Faith terminated upon him as our Mediator and Redeemer*. The *participation* of his Body and Blood for strength and refreshment, is, &c. To Faith as meat and drink is to hung-

unger; could not be better shadow'd orth then by the staff of Bread and Wine, comprising all sorts of spiritual rovision for our inner man; and *Faith* s to the *Soul*, what the *Natural heat* is o the *Body*, by virtue of which the nu-ritive faculty turns the food into nou-ishment. They present and confirm Christ to us as the most needful, benefi-ial, and perfect nourishment of the ew man, as Bread and Wine are such nto the Body, *i. e.* that Christ Crucified reserves us from eternal death, and is nto us the Fountain of Spiritual and Eternal life. *Believe, and thou hast eaten*; Christ is *present with*, but not *in* the *Bread* and *Wine*, but *to* the *Faithful Re-ceiver*, not in the *Elements*, but to the *Communicants*; not water, but washing with it is *Baptism*; not Bread and Wine *on the Table* are a *Sacrament*; but *eat-ing* and *drinking them*; which if they be acts of *Faith* (the hand and mouth of the Soul) the Bread and Wine as really convey and unite whole Christ with the vital influences that proceed from him to the Soul, as the hand doth them to the mouth, or the mouth to the sto-

mach. Whatsoever we may expect of bodily strength or reparation from Bread and Wine, we may expect from Christ for our Soul; life maintained, grace quickned, deadness enlivened, resolutions enabled, hope erected, faith strengthned, lusts subdued, which is consequent upon our union with Christ and interest in the Covenant, renewed and ratified to his people by Christs death, and sealed to them in the Sacrament. In the word we have a premiss, here a pawn or pledge of him.

Lift up your heads therefore oh ye gates of my Soul, and be ye lifted up ye everlasting doors, and the King of Glory shall come in. And be assured such additions of Grace as thou art fitted for, and infinite wisdom sees meet to deal out, shall be conferr'd upon thee.

Fear not, I charge thee do not faint; let not thy weakness, poverty, inability, discourage thee; all have not Talents alike; a Faith richly embroydered with love and delight, is not given to all, and expected only from those to whom it is given. Be thy attire whole, sincere, though not so pertum'd with Heaven as

thy

thy Brethren; if white, free from the ſpots of fleſh and ſpirit, thou wilt be looked on, liked well enough; thy God and Saviour will not ask how cam'ſt thou in hither not having on thy Wedding-garment; he knows thy heart, and ſees thou haſt it. He will not break the Bruiſed Reed, nor quench the Smoaking Flax, till he ſend forth Judgment unto Victory.

Oh Bleſſed is the man whom thou chuſeſt, and cauſeſt to approach unto thee, that they may dwell in thy Courts! we ſhall be ſatisfied with the goodneſs of thy Houſe, even of thy Holy Temple.

At the Lord's Table.

WHat shall I render unto the Lord for all his Benefits? I will take the Cup of Salvation, and call upon the name of the Lord, I will pay my vows unto him now in the presence of all his people.

Having liberty and boldness to enter into the Holiest by the Blood of Jesus, by a new and living way which he hath Consecrated for us through the veil, that is to say, his flesh; and having an High Priest over the house of God, let us draw near with a true Heart, in full assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure water.

Oh thou that provideſt *Food* for all Creatures, and hast given all Creatures to be *Food* for man's Body, and for his Soul! not only thy Holy Word, but the blessed Body and Blood of thy Son; cause all our hearts to burn with desires after thee, who art so full of love to us: make

make every Christian Soul to relish and savour the things of God; prepare every one by a full digestion of thy Heavenly Word, to receive likewise this divine nourishment of their Souls. Call in, compose and spiritualize our thoughts at this solemn Ordinance. Excite all our longing appetites after this Heavenly Manna; and let this be the hearty language of our Souls, Lord evermore give us this Bread.

See (my Soul) thy *Saviour* set down with what a handful of his *Disciples?* that lay in common with the rest of the world; by nature Children of wrath even as others; born in the same state of distance from, and with the same principles of enmity against thee. Oh! why is it that thou shouldst manifest thy self to us, and not unto the world? what moved thee to make a *difference* where thou foundst *none?* "Oh! how ought we to be transported with love and thankfulness, considering who hath chosen us, when, why, whom, from and to what, how long, and how few his peculiar care of, and kindness unto us? Oh! who can conceive whether we had

precipitated our ſelves, and to what thou haſt exalted us? to be ſpectacles even grateful to God, who were monſters of horror, laid in his boſom, who were in the arms of the Devil; worthy his embracements, who were unworthy of his eye; crowned Kings of Heaven, who were Slaves condemned to the Priſon of Hell; he not only pardon'd our ſins, but relinquiſh't his Throne, loſt his life to inthrone us in his Kingdom. Oh how ſhould the remembrance of the dear love of our Lord make us burn with ardent affections towards one another! How ſhall we offend one of thoſe for whom Chriſt dyed? or deny our ſelves to him to whom he hath given himſelf? ſhall we hate thoſe he loves? be envious and uncharitable where he is ſo liberal? condemn or deſpiſe the meaneſt when he diſtributes himſelf to us all? Oh now we ſee his love to *Enemies*, let all *ours* find us *Friends*! let not malice, heart-burning, uncharitableneſs enter in, or any more rancor my Soul; with all thy people let me intereſt my ſelf, and own them in all their concernments; pity them in all their miſe-

miseries, be ready to relieve them in all their wants, to comfort them in all their distresses, to counsel them in all their doubts, to delight in their society, bear their infirmities, pardon all their miscarriages towards me, study their welfare, do all the good I can to soul and body. And, oh pity the degeneracy of mankind, despise not the price of thy Sons *Blood*, let *it* not be as water spilt upon the ground; convert, direct, unite, encourage, provide for, take care of, support and comfort all of them; let us take a mutual charge of one another; make us all up more and more into the mystical body of thy Son, that we may keep the Unity of the Spirit in the bond of peace.

Come forth oh my Graces! stir up your selves, stand ye lively and active before the Lord. Awake my *Faith*, and see the Atonement of my sins in the broken body of my Saviour, the price paying, the ransom laid down, the thing in doing. Awake *Repentance*, and hear the strong crys, and see the doleful agonies of him that bore our chastisements. Awake my *memory*, and call to mind

that *Egypt* wherein I was, and the blood of the Passeover which remov'd the destroying Angel from my Soul. Now let the Altar smoke with the Sacrifice of a *loving* Heart, inflam'd with the holy fire of Gods love to me. Flame oh *love!* come ye warm *desires* and break with longing. Let *Fear* with all veneration do its obeysance. Come up ye daughters of Musick, and all that is within me bless his holy name; now the wax is warm, oh let the seal be stamped fair, that I may see the impression ever after. Now that God shews forth to me the death of his Son for me, let me shew forth that death of Christ to God again, as that which I stick unto and abide by for my righteousness and peace with God.

The Minister at the Table.

Now I see the Minister stand at the Table; to Consecrate the Bread and Wine by Prayer and the words of Christ's Institution; with joy and admiration think (my Soul) how Christ was ordain'd, qualifi'd and accomplisht for the office of a Mediator, whom the Father sanctis-

ſanctified and ſent into the world, and for this cauſe he ſanctified and offered up himſelf as Prieſt, Altar and Sacrifice, for our Redemption, ſpiritual nouriſhment, and eternal Salvation. The eternal wiſdom of God incarnate, to reveal and communicate his will, his love, his Spirit, his Glory to ſinful miſerable man. Oh the immenſity of his mercy and unutterable treaſures of his Grace, which neither the provocations of our ſins, nor the infinite exactneſs of his own juſtice, could any way overcome or reſtrain to deſpiſe the works of his own hand, or not to compaſſionate the wretchedneſs of his creature, though it coſt the Humiliation and Exinanition of the Son of God! Oh how great, how amiable appears his love and goodneſs, in paſſing by ſo many offences, and requiring no ſatisfaction from us, for ſuch inſufferable wrongs, but transferring the puniſhment from us unto *his Son*, whoſe *love* alſo was ſo great, that he would bear our iniquities that we might be ſaved! Oh how could he have choſe a more obliging way of redeeming us, that hath thus diſplay'd the ſevereſt juſtice

and

and higheſt mercy, the greateſt hatred of ſin, the greateſt love to ſinners, ſince by thoſe unequalled, and unvaluable ſufferings to which he delivered up for us that Son who is ſo near unto him, that he is one with him: at once manifeſting both how much he hated ſin, which he ſo heavily puniſhed in the perſon he moſt loved (though that ſurety but adopted it to free us from its unſupportable vengeance;) and how much he loved ſinners, by giving up what he ſo loved, for a ranſom of *thoſe* that were guilty of what he ſo hated? And oh the amazing Prodigy! the miracle of this Love! that Heaven ſhould ſo condeſcend to Earth, and that Man ſhould be ſo united to God! that he ſhould dye for us when he was in the world, be ſo mindful of, and nouriſh us with himſelf now he is in Heaven! that God ſhould dwell in fleſh, and that this fleſh ſhould be our Food! that the Son of God ſhould love us better then his life, and he the meat of worms, ſinners, enemies! that he ſhould make himſelf *preſent* to our *Faith*; and as if he would do more then *dye* for us, deſires to

live

live for ever *in us*, and to be united to us. Was ever kindneſs like unto this? was ever ſuch a Furnace of love burning in any Breaſt? can any Heart freeze over ſuch a Fire? Oh! who can abide the heat of this love? who can dwell in ſuch flames and not be conſumed? who can abide in a great ſenſe of this love, and abide in the body?

The

The Minister coming towards him.

OH how ought I to ſhake, to tremble, to be altogether confounded at the approach of ſo great a *gueſt?* Lord, I am not worthy that thou ſhouldſt come under my roof, or to eat the crums that fall from my own, much leſs thy Table. Oh who am I, that I ſhould dare with my (originally, actualy) defiled hands, receive thoſe high, thoſe holy myſteries? that thou deſireſt to come unto me, to be entertained by me? what findeſt thou in me, that ſo much delights and invites thee to me? art thou ignorant of my moſt vile beginning? I am not a *Cherubim*, *Seraphim*, or of the number of that *Celeſtial Hierarchy*, but polluted duſt and aſhes. Lord, hadſt thou rather be at another mans *houſe* with diſhonour, then at thy *own* with honour? or, if thou haſt no

no respect to thine own honour; if thou castest under foot all praise and renown; if thou takest unto thee every vile sinner; yet have regard to thy estate; thou knowest my poverty, my need, my impurity: this poor place is far unmeet a habitation for such a personage. Whence is this to me, that my Maker, my Redeemer should come unto, thus favour, thus dignifie me? that thou shouldst be so below thy self, as to look upon so low, so vain, so miserable a thing as man, such a dead dog as I am? why have I found grace in thy sight, that thou shouldest take knowledge of me, seeing I am a stranger? Lord what am I, that thou shouldest remember me, be mindful of me, visit me, cast thine eye, set thine heart upon me, come to marry thy self with me? whence comes it, that thou who art in Heaven among them that know thee so well how to love and serve thee; should vouchsafe to descend to me, who know little else but how to offend thee? canst thou not content thy self to be without me? did thy meer love draw thee from Heaven for my sake, and give thy self *for me* to redeem

me

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me

me from my ſins, and doeſt thou ſtill give thy ſelf *to me*, to be the ſtrength and health of my Soul; as if thou couldſt never give thy ſelf enough, or be never enough mine? Oh how am I aſtoniſh't at this inconceiveable *love!* Oh that I were able to comprehend it! Oh that I had a thouſand Hearts to correſpond with it! Oh ſtay my gracious Lord for the full meaſure of my love, till thou haſt made me able to do nothing elſe but love thee. But ſince thou art pleas'd to come and offer thy ſelf to me, my Soul thirſteth for thee; I humbly ſtretch out my hands unto thee; my longing, gaſping deſires are after thee; I open my Heart with all humble thankfulneſs to receive thee; never to be ſeparated from thee; for ever to adhere unto thee; oh enter in and ſtay with me! ſatisfie my Soul with thy ſelf; ſay, this day is Salvation come unto my houſe. Oh! be not now offended at the loathſom ſights in a Soul ſo ſick and diſeaſed, ſo full of filth, of rottenneſs and corruption into which thou art entring. Do not diſdain me for thoſe many Maladies, but come and cure me.

The Bread.

I See *Christ* himself in the *Minister*, and the *benefits* that come by him in the *Bread* and *Wine*; believing these (with himself) are given me by Christ, as truly as the Elements by the Minister. Methinks I hear him say [*Take, eat, this is my body which is broken for you*] by *Faith* receive, apply, appropriate *me* unto thy self. This *Bread* Consecrated by me, is the Sacrament of my body offered as an Expiatory Sacrifice for you. Hereby I impute my *righteousness*, impart my *loving kindness*, make over and give unto you my *whole self* (God and Man as Mediator) in my Blood and Merits, Graces and Spirit, Vertue and Benefits, Obedience, Satisfaction, Expiation, doings and Sufferings, in all I *have*, *am*, or have *purchas'd* for you, I make *yours* by *gift*, & you by *Faith* as truly as if put into your very hand and mouth. *Mine* were the pains, the suffer-

ſuffe rings of death, *yours* the benefit; *mine* the ſtripes, *yours* the balm; *mine* the thorns, *yours* the crown; theſe are the holes in *my* hands and ſide, the blood that iſſu'd from them *yours*; the price mine, *yours* the purchaſe. See here in *my* wounds *your* ſafety; in *my* ſtripes *your* healing; in *my* anguiſh *your* peace; in *my* croſs *your* triumph. I came out of my *Fathers boſom*, that thou mightſt lye in *Abraham's*; own me for thy Lord, who hath thus bought you out of ſlavery; accept me for thy Redeemer, who hath paid ſo dearly for thee; follow me in the way I have ſhown thee, that I may bring thee to him I have reconciled to thee; give hearty entertainment to me, who was thus broken for thee; truſt thy ſelf with me, who hath given ſuch coſtly evidences of my deſire of thy welfare. [*Do this in remembrance of me*] that left the Glory of my Father, to be clothed and dwell in fleſh; that led a life of ſuffering from the manger, to the croſs; that underwent a ſhameful, painful, curſed death; was buried, roſe again, aſcended, have prepared manſions, taken poſſeſſion, inter-

intercedes for you, and pleads your cause with the Father; that will come e're long to absolve you before Men and Angels, and with whom you shall be for ever. Do this for a remembrance, who, what, for whom, why, for what end, with what mind I suffered; what I have done for you, and am unto you.

Dear Saviour, bidd'st thou me *remember thee*! how should I forget thee? how can I but remember thee? but, oh that I could more affectionately, more effectually *remember thee*, with all the affections of a heart full of, wholly in love with thee, never to forget thee! Oh that the fire would now kindle and burn in my Soul, boil up, yea even run over with love to thee! Oh that I had the flames of a *Seraphim*, the voyce of an *Angel* to sing thy praise! Oh that I could go out of my self when I *remember thee*! and never *think* of *thee* without an extasie! forget and quit all the world to live upon *thee*! The thoughts of what thou hast done is able to break an Heart of Marble with Love; to turn a rock into a fountain of tears; to un-

loose

unlooſe the tongue of the dumb, that they may ſound forth thy loving kindneſs. Oh after all his fore-going ſufferings, ſee you him not (my Soul) faſtned to the Croſs? conflicting with his Fathers wrath? groaning under the weight and burthen of our ſins? look how his whole body is ſtretcht and tentered, his hands and feet bored through, his pretious blood trickles down, and how miſerably the thorns pierce his holy head: See how his looks are chang'd, his cheeks pale, his blood going, his neck too weak to ſupport his head which lies a dying on his bleeding breaſt. Look how he ſhakes and ſtirs his dying limbs, what gaſps and ſighs he fetches, as if his Soul was ſtrugling to get out. Hear you not his dying groans, the taunts of the *Jews*, yea, the groans of the earth, under the weight of his Croſs? ſee the Sun bluſhing under a veil of darkneſs, to behold the Sun of Righteouſneſs in an Eclipſe. Can? oh can my boſom hold, now I ſee that Innocent Lamb a bleeding Victim on the Purple Altar of death? Oh! how ought my Adamantine Heart to rend in pieces, when all his torments

are

are for, are from me? this, this my Soul might have been the day that thou mightst have been the Malefactor, and have drunk the cup of the fierceness of God's wrath; but there is he that hath done it for thee. He harboured no grief of his own, but is acquainted with the just and deadly griefs of others: he takes our sorrows on him, to bestow upon us his joy: he sorrows for us, that had neither cause nor likelihood to sorrow for himself. What but Gods implacable vengeance could inflict? what but his all-sufficient patience could endure? what but mans hainous sins deserve, such his sad and wrathful dolors? Ah sinful wretches! 'tis our doings, that he suffers; our evil, but his smart; our trespass, his punishment. His breast is made a large receptacle for our cares; his back a common prop unto our load; he was delivered for our offences; he was slain, but not for himself; he bore our griefs, and carried our sorrows; he was wounded for our transgressions; bruised for our iniquities; for the transgression of his people was he smitten. Why then are we angry with, rail a-

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gainſt the *Jews*, and complain not of; find no fault with our ſelves, greatlier guilty? they were the inſtruments, we the procurers of his ſufferings: their ſins practis'd, ours provoked his death: we pity his abuſed innocency, but think not of our unworthineſs and deſert; bewail the event, and redreſs not the cauſe: we have as great an enmity againſt his Image, as they againſt his Perſon; they grieved him in his Body, we in his Spirit, and make his wounds bleed afreſh: he takes it as hainouſly *we* ſhould deſpiſe him now, as that *they* did perſecute him: *they* were but our Executioners, to inflict on him thoſe puniſhments our ſins deſerved, and God's juſtice impos'd on him. 'Twas *thy ſins* (O my Soul) were the aſſociates to Crucifie him; *thy hypocriſie* was the kiſs that betray'd him; thy pride and covetouſneſs the thorns that crown'd him; thy oppreſſion and cruelty the nails that pierc'd him; thy unbelief and apoſtacy the ſpear that gored him; thy idolatry, ſuperſtition, luke-warmneſs, the knee that mockt him; thy contempt of Religion, the ſpittle that defil'd him; thy anger

and

and bitterneſs, the vinegar and gall that diſtaſted him; thy ſcarlet ſins, the crimſon that diſhonoured him; my drinking iniquity like water, made him drink a cup of wrath; my forſaking *my* Father, made him forſaken of *his*; all the members of his body were objects of ſuch cruelty, becauſe mine, inſtruments of iniquity. Oh! I am the meritorious cauſe of thy ſorrow; I am the ſtroke of thy grief; I am the fault of thy killing; I am the deſert of thy death; I am the offence of thy revenge; I am the grievouſneſs of thy paſſion; I am the toyl of thy torment. Oh wonderful condition of cenſure! oh ineffable diſpoſition of the miſery! the unjuſt ſins, and the juſt is puniſhed: the guilty tranſgreſſes, and the guiltleſs is ſtricken: the impious offends, and the pious condemn'd; what the bad deſerves, the good ſuffers; what the ſervant perpetrates, the Lord pays; what man commits, God undergoes. Whither, oh Son of God? whither deſcends thy Humility? whither flameth thy Charity? whither proceedeth thy Pity? whither encreaſeth thy Benignity? whither reacheth thy Love? whither

whither cometh thy Compaſſion? I have been proud, thou haſt been humbled; I have done unjuſtly, thou art puniſhed; I have dealt hainouſly, thou art revengefully ſmitten; I have committed the fault, thou art tortured.

Oh how was that *juſtice* injured, that could not reſt appeaſed in puniſhment, but rigour? how odious and intolerable is every *ſin*, which required ſuch a blood? which not *ſuffering* only, but *extremity* muſt expiate? how hainous was the *commiſſion*, ſince even the *remiſſion* was ſo grievous? That made ſuch a breach between God and us, as requir'd ſuch ſufferings of the Lord of Glory? Wretch that I am to coſt my God ſo dear! I am not worthy for which he ſhould have ſuffered the aching of a finger, much leſs the torments of Soul and Body. And yet, what mean I to be ſo Treacherous unto him? How have I broken his commands and my vows even ſince the laſt Communion? Oh can I kiſs the nails? hug the ſpear? deſire that which is the blood of him that loſt his life? Can I account that *light*, which made his Soul *heavy* unto death?

death? Can that be my joy, which made him a man of sorrow? sweet to me, which was so bitter to him, shall not those sins be forsaken by me. that made him forsaken of God? or live in me, that would not suffer him to live in the world? Oh can I endure my Lord should be evermore disgusted and affronted? oh! how is my heart provoked and incens'd against ye my *sins*? oh that none of you might escape here! oh that ye may all lye bleeding as so many Sacrifices at the Altar of my Lord! oh let them now feel the weight and sharpness of thy Cross! here let them be slain at thy foot; that I may not carry away one of them alive.

Oh can my *Heart* refrain from tears of sorrow and of joy, to think of its unkindness, and of *his* strange love? what heart can be so hard as without pain to think we love him no more, who put himself to such pains for us? Oh how am I troubled that my heart should be so cold, when his was so hot with love, as to send forth its life-blood for my Redemption? and yet, when I consider, that in this stream of blood

my ſinful Soul is waſhed, and that by his ſtripes I am healed; how can I chuſe but rejoyce in his love, and hope he will accept of my poor acknowledgment, who ſo pardons, as might even melt the hardeſt heart, and for ever ſilence and ſatisfie it by *the love of God* and *ſufficiency of the Sacrifice*. Oh how am I raviſhed therewith? I am juſtified by Faith, and at peace with God; the flames of Hell ſhall never touch me; Death is ſwallow'd up in victory; I am conſigned to a bleſſed immortality. But oh my Lord! I take the boldneſs to complain unto thee, and expoſtulate with thee; how ſayeſt thou that thou loveſt me, if thou diſcover thy ſelf no more unto me? if I have no more love unto thee? no more life from thee? if I be ſo barren and unfruitful towards thee? ſo dull and cold in thy ſervice? ſo unwilling to execute thy commands? ſo weak and unable againſt aſſaults? if thou be with me, who can be againſt me? what cannot be done by me through thee? Oh! ſince it is thy pleaſure to be ſo familiar with me; if thou loveſt me ſo much, fullfil in me all the

good

good pleasure of thy will, and the work of Faith with power. Oh let the merit of Christ's death free me from the guilt upon me, and his Spirit cleanse me from the stains within me. Let holiness to the Lord be written upon my whole Soul and Body; that they may be a delectable habitation for thee; unite my heart unto thee, transform me altogether in thee.

I put my self out of my own power; I accept of and close with thee as my Maker and Preserver, Lord and Sovereign, Priest and Prophet, King and Captain, Head and Husband; to be ordered, disposed, provided for by thee. I give my hearty consent that thou shouldst dwell within me, as the alone Prince of my Soul; the possession of it I for ever surrender up unto thee. I cease to be my own: I renounce the Devil, the World, and the Flesh; I profess my acceptance of, submission to, to place my happiness in, and to resign my self wholly unto *thee*, to be provided for, saved, led by thee. Oh, how am I pleas'd with my choice! that I have parted with my

ſelf, and am become *thine!* How am I beholden to thee, that I may give my ſelf unto thee, that thou haſt brought me into the bond of the Covenant? Oh come dear Redeemer, to the price of thy own blood, ceaſe thine own and ſave me, aſſiſt and ſtrengthen me, feed and preſerve me.

The

The Cup.

COme my beloved, I have drunk thy *Cup* of *wrath*, and thou ſhalt pledge me in *this Cup of Salvation*. I broacht my ſide, and drew this wine on purpoſe for thee, when I trod the wine-preſs of my Fathers wrath alone. *This Cup is the New Teſtament in my blood*, is a pledge of, ſignifies and repreſents (by repreſentation is) *my blood*, in which the New Teſtament between God and Man is founded and eſtabliſhed, confirm'd and ratified; and by which, remiſſion of ſins and all other conſequent bleſſings of the New Covenant are purchaſed. It's glorious liberties and immunities I hereby ſign and ſeal unto you; a full releaſe and diſcharge from all your debts, from the houſe of bondage, ſin, the grave, and hell. Here I deliver you your Protection, from all your Enemies will I ſave you; from the Arreſts of the Law, from the powers of

darkneſs, from the victory of the world from the curſe of the Croſs; none ſhall prove too hard for you, all ſhall work good unto you. I hereby confer upon, and inſtate you in all its royal priviledges and prerogatives; behold I give my ſelf to you, to be *your God*, and inſtead of *all relations*: I will be a Friend, Phyſician, Shepherd, Sovereign, Husband unto you; to eſpouſe your intereſt, to counſel and heal you, feed and comfort you, watch over and defend you. Lo, I make over my ſelf to you in all my *Eſſential perfections*; mine omnipotency ſhall be your guard, my omniſciency your over-ſeer, my omnipreſence your companion, my mercies your ſtore, my wiſdom your counſellour, my juſtice your revenger and rewarder, my holineſs a fountain of grace unto you; my ſovereignty to be commanded by you, my infiniteneſs and all-ſufficiency the lot and extent of your inheritance; my faithfulneſs and unchangeableneſs the rock of your reſt and ſecurity, my eternity the date of your happineſs. I will be yours in all my *perſonal Relations*; a Father unto you, what would my Children

dren.

dren have? of your Father's inſtruction, and probation, protection, and proviſion, care and ear, bread and rod, heart and houſe, pity and compaſſion, I here aſſure you; my *Son* and *Spirit* I give you; to cloath and teach, aſſiſt and comfort, intercede in and for you, ſanctifie and ſave you; *with my ſelf* I give you *all things*, mine Angels for your guardians and attendants; my Word, Ordinances, Miniſters, Providences for your guide and good. Whether *Paul*, or *Apollo*, or *Cephas*, or the world, or life, or death, or things preſent, or things to come, all are yours.

And that you may know I am in earneſt, lo I eſtabliſh my Covenant with you, even the ſure mercies of *David*, ordered in all things and ſure; written in the blood, founded in the all-ſufficient merits of your ſurety, in whom I am well-pleaſed; whoſe *death* made this Teſtament unchangeable for ever; ſo that your *name* can never be blotted out, nor your *inheritance* alienated, nor your *legacies* diminiſhed, nothing can be altered. I here ſolemnly deliver it to

you as my Act and Deed, ſealed with the Oath and Blood of God, who engages here his *own Body* for ſecurity. Come ye bleſſed, fear not, the donation is free and full, I have received a ranſom, and expect only you believe, know and accept of your own bleſſedneſs. Here are the *conveyances*, ſee the *ſeals*, take the *writings*, *behold the Blood of the Covenant*; receive the inſtruments of your Salvation. This I give you as a *pledge* of my love, and of the truth of all I have promis'd. I hereby plight you my troth, and ſet to my hand, ratifie and confirm every Article of theſe Indentures, and do actually deliver into thy hand this glorious Charter, with all its Royalties and Priviledges as your own for ever.

Amen Hallelujah. Oh be it unto thy ſervant according to thy word. But who am I, and what is my Father's houſe, that thou haſt brought me hither? what ſhall thy ſervant ſay unto thee? I am ſilenced with wonder, and muſt ſit down in aſtoniſhment, for I cannot utter the leaſt tittle of thy praiſe. Oh what meaneth the height of this ſtrong

Love?

Love? that the Lord of All should enter into *Covenant* with his dust, and take into his bosom the viperous brood, that have so oft spit their venom in his face? I am not worthy to wash the feet of the servants of my Lord; how much less to be *one* with thee, and to be made partaker of those blessed priviledges setled upon thy Sons? but for thy goodness sake, and according to thine own heart hast thou done this; even so Father, because it seemed good unto thee. Wonder oh Heavens! and be moved oh Earth at this great thing! rejoyce oh Angels, shout oh Seraphims, strike up ye Celestial Quires, help Heaven and Earth, sing unto the Lord oh ye his Saints, prepare an *Epithalamium*, oh all ye friends of the Bridegroom, be ready with the *Marriage Song*, for Heaven and Earth, God and Man are reconciled, a Covenant of Peace entred and sealed, Jehovah hath betrothed himself to his hopeless Captives, and owns the Marriage before all the world: he is become one with us, and we with him; he hath bequeathed to us Heaven and Earth, with the fulness thereof, and hath kept back,

left us nothing to ask at his hands, but what he hath already freely granted. Oh! had I the tongues of Men and Angels, all were too little for my single turn: the whole Quire is not sufficient to utter his praise.

And will the Lord be *mine*? hath he laid aside the controversie, and concluded a peace? will he receive his Rebel to mercy, and open his door to his Prodigal? I will bow my self before his footstool, and say, oh Lord I have heard thy words, and do here lay hold on thy *Covenant*, I subscribe to thy Conditions, and close with my Mediator; I accept thy kindness, I adventure my self upon thy fidelity, and trust my whole happiness here and hereafter upon thy promises. Oh my God I subject my whole Soul unto thee: Oh my Rock in thee will I build all my hopes and confidence: oh staff of my Life, strength of my Soul, life of my Joys, and the joy of my Life! I will sit and sing under thy shadow with great delight, and glory in thy Salvation.

I here take thee at thy word, thou God of Truth; thou requirest but my consent.

ſent and acceptance, and here thou haſt it; in token whereof I receive this pledge thou haſt left me; believing thou wilt eſtabliſh for ever thy word unto thy ſervant, and do as thou haſt ſaid. In this blood of thine oh Saviour I believe, I receive it as mine, I thirſtily drink down, and heartily apply, with a comfortable expectation of all thoſe bleſſed benefits.

I am more loathſom and abominable, then the croaking Toad, or moſt venemous Serpent; but here is [*pretious*] *Blood* ſhed to make me *ſo* before thee, which I durſt not have thought, but that I find thee ſay, ſince thou waſt pretious in my ſight, thou haſt been honourable, and I have loved thee. And, oh how truely mayſt thou call us a dear, a *pretious people*, who are bought with that *Blood*, a drop of which is of worth to purchaſe Heaven and Earth?

I owe the ſuffering of the penalty due, for breaking thy Law, violating thy Covenant, and wronging thy Juſtice. But is not here [*ſatisfying blood*] ſhed for our good, and in our ſtead? hath not our ſurety made ſatisfaction?

under-

undergone the curſe of our ſins? born them all in his own body upon the tree? endur'd as much as *they* deſerved, as thy *Juſtice* demanded? was he not once offered up to bear the ſins of many? became he not ſubject to the Law for us in our nature, and repreſentatively in our ſtead? ſetting us right with, reconciling us to thee again? hath he not made ſatisfaction for the injury we had done thee as our *Judge*, and perform'd that ſervice we owed thee as our *Maker*? Is not the Creditor ſatisfied, when the debt is paid? will thy Juſtice ſuffer thee to demand the ſame debt twice? of the ſurety and debtor? is not thy wrath appeaſed with him, made ſo miſerable a ſpectacle ſo dear unto thee? is not the laſt drachm of this *Blood of God*, of greater value then a Sea of mine? of value to ranſom as many worlds of men, as men in this? a ſufficient ſatisfaction for all my ſins, an all-ſufficient price for my redemption? being juſtified freely by his Grace through the Redemption that is in Jeſus Chriſt, whom God hath ſet forth to be a propitiation through Faith in his blood; to declare

his

his righteousness for the remission of sins that are past, through the forbearance of God; to declare his righteousness, that he might be just, and the justifier of him that believeth in Jesus. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

I am guilty of many hainous sins, against love and light, mercies and judgments, my own conscience, and the light of nature; and without shedding of blood is no remission. But is not here [*pardoning blood*] that procures *it* for, and seals the promise of *it* to us? to the praise of the glory of thy grace, thou hast made us accepted in the Beloved; once in the end of the world, he hath appeared to put away sin by the Sacrifice of himself, in whom we have Redemption through his blood, even the forgiveness of sins, which thy word assures to all that take him for their Saviour, (which I find my self by thy grace enabled) and thou hast bound thy word with thy oath, and to both added thy Sacraments as seals; this threefold cord cannot be broken. At the day of judg-

ment

ment thou wilt own thy hand and seal, and solemnly acquit me, whom thou now pardonst by thy deed of gift, the Gospel; there is no condemnation to them that are in Christ Jesus.

I am naturally, and by evil works, at a distance from, at enmity with thee, an enemy unto thee. But God was in Christ reconciling the world unto himself. Thy wrath is turned from, thou art become propitious to believers; here is [*reconciling Blood*] the Blood of Atonement; Christ our Passeover is not only sacrificed for us, but the propitiation (Propitiatory Sacrifice) for our sins; that thou mightst look upon us with a pleasing aspect; be satisfied for sin, and pacified to sinners, sin expiated, and thou appeased: and we as well ingratiated, brought into favour, of enemies made friends, as pardoned; having made up the breach, and made peace through the Blood of his Cross, by him, to reconcile all things to himself; we that were sometimes Aliens and Enemies, now thou hast reconciled in the body of his flesh through death; to present us holy, unblameable, unreproveable in thy sight.

ſight. We who ſometimes were far off, are made nigh by the blood of Chriſt; for he is our peace (our peace-maker) who hath made both one, and broken down the middle wall of partition between us.

Lord, I am in worſe then *Egyptian* bondage, a captive to Satan, a ſlave to my Luſts, deſtitute of grace and every good thing. But is not here [*purchaſing Blood*]? a ſufficient price laid down for my ranſom? hath *he* not obtained eternal redemption for us, who came to give, who gave himſelf a ranſom for many, for all? Hath he not delivered, redeemed, bought me quite out of the hands of Juſtice, power of ſin and Satan? If while we were yet ſinners, Chriſt dyed for us, much more then being now juſtified by his blood, ſhall we be ſaved from wrath through him. For ſin he condemned ſin in the fleſh; overcame Death, and deſtroy'd him that had the power of Death, even the Devil. I beg of and relie upon thee for ſupplies of my Soul-preſſing wants, grace, peace, comfort, more love unto, and fear of thee; and I ask no more then what he hath bought.

bought for me, who hath not only purchased *me* with his own blood, but all good things, by the redundancy of his merit, after satisfaction made unto thee for our debt.

I have no Righteousness of my own, but what is as filthy rags before thee; but as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous. Disclaiming all my own righteousness by thy assistance, I reach forth the hand of Faith to be justified by this [*justifying Blood*] and fiducially relye upon this Crucified Saviour, who is made of thee to us *Righteousness*, to make *us Righteous* in thy pure eyes. Thou hast made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him. We are clothed with him, and appear in thy sight as parts and portions of himself, the fulness of him that filleth all in all. Oh! behold me in him, whom thou hast appointed between thee and sinners, whose Righteousness in every point answers thy justice, and whose sufferings are sufficient to satisfie the penalty of all my

my sins; oh ballance them against mine iniquities, and the excess and proportion of vertue in his obedience, against the malignity and unpleasingness of my disobedience; they will so far exceed in weight and worth, that thou wilt *in justice* rather pour forth thy mercy upon me, and accept me into favour for the one, then hold me still in displeasure for the other. And oh thou who without grudging bore my burden when thou stood'st at the bar of accusation! sure when thou shalt sit in the seat of Judgment, wilt not stick to seal my pardon: thine own still open side cannot but witness payment; and where thy self hath paid the debt; thy Justice cannot deny to sign the Acquittance; thou that suffered'st for me here, and pleadest for me now, cannot forget to be gracious to me then.

The Law, Satan, and my sins, not only stop my mouth that I cannot plead my own Cause, but they plead against me, and cry unto thee for vengeance. But is not here [*pleading Blood*] apply'd unto me, which cries unto thee for pardon and mercy? Is not *this* Blood as a visible

visible prayer in every wound, as so many mouths open interceeding unto thee for me? he hath sinned, but I have satisfied; he departed for a season, that thou shouldest receive him for ever, not as a servant only, but brother unto me, both in the flesh, and in the Lord; for mine, and thy own sake therefore, if thou account me thy beloved Son, receive him as my self, in whom thou art well-pleased: if he have wronged thee, or owes thee ought, put it on my account, I will repay it, I will answer for him: his surety came not out of Prison, until he had paid the uttermost farthing. Behold, Oh Lord, the bleeding wounds of thy own Son; remember how his body was broken; think upon his pretious blood shed for us; let us dye, if he hath not made a full satisfaction; we desire not to be pardon'd if he hath not paid our debt. But canst thou behold him, and not be well-pleased with us? canst thou look upon his body and blood which we present to thee, and turn thy face from us? Oh let us prevail in the vertue of his Sacrifice for the Graces and Blessings we need! Take pity, have mercy

mercy upon us for his ſake whom we now deſire to hold up between thy anger and our Souls; and hide not thy ſelf from us, unleſs thou canſt from him, whom we bring with us unto thee. While we are remembring him at his Table, he is remembring us at his Father's right hand.

I am not only guilty, but polluted; ſin hath as well defiled, as it would damn me. But here is pure and holy purifying [*ſanctifying Blood*] of vertue and ſpirit to purifie me, as value and merit to pacifie thee; and what hinders but that I may waſh and be clean? be purged from the filth, as well as pardoned for, and ſaved from the guilt of all my ſins? To this Fountain thou haſt ſet open, I bring my polluted Soul, believing thou wilt make me clean: for the Blood of Jeſus Chriſt his Son cleanſeth us from all ſin; who loved us and waſhed from our ſins in his own Blood.

Oh how often is my Soul caſt down within me? my omiſſions and commiſſions, my ſins and duties (as I perform them) diſcomfort me, I am aſhamed of, and bluſh to ſee them; my petitions for

for pardon ſtand in need of pardon, my tears of waſhing; my beſt performances are provocations, and help to fill up the meaſure of my ſins; but for the Prieſt that offers, the Altar that ſanctifies all my ſervices, the ſweet incenſe he offers with our prayers. Here is wine ſpiced with the love of God, perfumed with the divine nature; that *cheers* the heart of God by way of ſatisfaction, and the heart of Man by way of pacification; that hath made peace in Heaven and within us [*accepting, comforting Blood*] which makes all our Sacrifices well-pleaſing unto thee, who dealſt not with us according to our frailties, but *ſtate* in our Advocate, who ever lives to make interceſſion for us.

Oh my ſtony, unrelenting Heart! how unaffected am I with my own vileneſs, and thy goodneſs, the evil of ſin, and excellency of grace, the worth of my Soul, and death of my Saviour; but here is [*ſoftning Blood*] able to mollifie the moſt obdurate ſinner. Oh that I could feel the vertue and power of it diſſolving this rock into a fountain of tears, a relenting frame, a heart of fleſh.

My

My luſt and corruptions are many and mighty; too ſtrong for me, but not for thy ſelf. As in the firſt *Adam*'s ſin, man dyed legally, ſo in the ſecond *Adam*'s death, ſin dyed vertually: here is as a meritorious exemplary, moving cauſe, [*mortifying Blood*] ſhed, to ſave his people from their ſins, that himſelf and not ſin ſhould have dominion over us. Shall not that blood mortifie my pride, worldlineſs, inordinate affections, which ſhall ſubdue the whole body of ſin? ſhall I reproach or make void his death unto my own Soul? or by continuance in ſin that brought ſo great a puniſhment on ſo great a perſon, be a greater enemy to him then the *Jews* were? How ſhall we that are dead to ſin, live any longer therein? knowing this, that our old man is crucifyed with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. Oh that I may henceforth find, and reckon my ſelf to be dead unto ſin, but alive unto God, through Jeſus Chriſt our Lord!

Oh how am I tempted and aſſaulted! that I am ſometimes ready to ſay, I ſhall

one

one day fall by my enemies; but Faith gives us a ſhare in the *victories* of Chriſt; here is [*conquering Blood*] which when *my Saviour* was bleeding, he conquered and triumphed over all infernal fiends as our enemies; having ſpoiled all Principalities and Powers, he made a ſhew of them openly, triumphing over them in, on the *Croſs*, his triumphant Chariot; took away from them all poſſibility to hurt; though they aſſault us ſtill, we are aſſur'd of an abſolute victory. The accuſer of the brethren is caſt down, which accuſed them before God day and night, and they overcome by the blood of the Lamb, that hath quenched the flames of divine fury, and all our enemies are reconciled or ſubdued.

Ah my Lord! how often doth ſin and the world deaden my heart and affections towards thee? Oh how dull, how indiſpoſed? that I cannot pray with life, nor be lively in thy ſervice: but is not here (oh, that I may now experience it!) [*quickning, enliventing Blood*] that both begets life, and prevents death; ſhed, to ſet Priſoners free; and is the life of all our duties, graces, and comforts.

ſorts. Oh that it's power and efficacy may put vivacity and activity in me! that I may pray, hear, receive, meditate and diſcourſe of ſpiritual things with freedom and liberty, livelineſs and chearfulneſs.

Oh that I may no more, as I have too too often, disbelieve, or queſtion the promiſes of this life, or that to come. For here is [*ſealing Blood*] ſhed to ratifie and confirm the Covenant of grace; not only to *purchaſe*, but to *aſſure* us of all good things. Chriſt's Will and Teſtament, wherein he hath bequeathed ſuch pretious legacies to his people, is now of force; for a *Teſtament* is of force after men are dead.

Oh how ought it to affect me, I have betray'd [*Innocent Blood*!] he was holy, harmleſs, undefiled, ſeparate from ſinners, in his hands no wickedneſs, in his heart no ſin, no guile found in his mouth. I and my brethren are guilty, but for this ſpotleſs Lamb, what hath he done? and where there is no *ſin*, thou inflictſt no *puniſhment*. But he was numbred with the Tranſgreſſors; ſurely then the Lord hath laid on him the iniquity of us all:

for

for the transgression of my people was he smitten; by his knowledge shall my righteous servant justifie many, for he shall bear their iniquities. Oh! I take thee at thy word, and do believe all my *sins*, with all thine Elects were imputed to *our surety*; and the wages of sin inflicted on him, that we might be fully acquitted and discharged.

I am guilty of many aggravated sins, and am the greatest of sinners; but with thee is plenteous redemption: here is [*Copious, Inexhaustible Blood*] of infinite *vertue* and *merit*; as sufficient for me, as if none else were justified or saved by it. He is able to save to the utmost, all that come unto thee by him.

Oh how small, how imperfect are my Graces? how cold my Love? how weak my Faith? how faint my desires after thee? but is not here [*perfecting Blood?*] the fruit of which is, that I have the least degree of grace. Oh that I may find it's efficacy, perfecting that good work thou hast begun in me, from strength to strength, till grace be consummated in glory. Through the blood of the Eternal Covenant, make me perfect

fect in every good work to do thy will, working in me that which is well-pleasing in thy sight.

Oh what trifles disturb my charitable affections? how interrupted and inconstant my love to those, who by one spirit are all baptized into one body? but is not here [*Cementing Blood*] to knit our hearts and affections to one another? hath not Christ reconciled us in one body by the Cross, having slain the enmity thereby? Oh that henceforth I may be of one heart with his Disciples, and love them as he hath loved us.

Our *God* is a *Consuming Fire*; which I cannot but dread, having so much *fuel* about and within me; but in thy Son I see flesh of my flesh, and bone of my bone; who gave himself for us. And shall the sentence of thy judgment disannul the merit of his sufferings, of his satisfaction? Here is [*Judgment-preventing Blood*] Oh how comfortable are those words of thine to my guilty Soul, *the Father judgeth no man, but hath committed all judgment to the Son*; his *first* coming was in the flesh, when

took on him our nature; his *second* in the ſpirit, when he imparted unto us of his ſpirit; his *third* will be in power, when he ſhall communicate to us his glory: his *firſt* was to redeem; his *ſecond* to comfort; his *third* will be to reward us. Didſt thou not puniſh thy Son, that thou mightſt ſpare thy Servant? Is it not as great a neceſſity of thy *ſatisfied Juſtice* to ſpare the ſinner, as it was of thy offended Juſtice to puniſh the ſin? 'Tis my comfort thou haſt made me cloſe with thoſe gracious promiſes: I have judged my ſelf for my ſins, therefore ſhall not be judged of the Lord. Thou wilt proceed, not according to the *Law*, which requires an abſolute obedience without ſin; and will condemn all that have been guilty of any ſin; but according to the *Goſpel* which admits of repentance for the forgiveneſs of ſin, and will condemn none but the unbelieving and impenitent ſinner. *Damnation* is denounced, not for *breaking* the *Law*, but *reject-*

John 3. 36. & 5. 24.

Rom. 2. 16.

Joh. 3. 16. &c.

rejecting the *Gospel*. He is *faithful*, because he hath *promised*; and *just*, because his *Son* hath *purchas'd forgiveness*. The same sentence shall be pronounc'd as is past already in the *Gospel*.

If our Hearts condemn us not, then have we confidence towards God. *John* 11. 25, 26.

Sin hath shut me out of Paradise; but here is [*Heaven-opening Blood*] the key of Heaven to all that remain stedfast in the Covenant; gives us here a *right*, hereafter an *admission*: through this Red-Sea we enter into the Heavenly *Canaan*; and for this cause he is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance.

And he that hath purchas'd for us a *Kingdom*, hath thrown in, stored up all *necessaries* for our passage thither; maintenance for his *Heirs* while they come to Age. He will not neglect his *members*; not starve his *own Body*. He will refresh the weary Pilgrim; furnish and supply us with provision to serve us by

the way till we come home to himſelf. How ſhall he refuſe our prayers for any thing, now we are united to his perſon, our Souls joyned to, nouriſhed by his body, ſanctified by his blood, cloathed with his robes, marked with his character, ſealed with his ſpirit, renewed with his vows, conſigned to his glory, adopted to his inheritance; when we repreſent his death, and pray in vertue of his paſſion, and imitate his interceſſion, and do that he commands, take Chriſt along with us in our arms, and offer him, he eſſentially loves?

Rom. 8. 31. *to the end.* For all things are yours, whether *&c.*

The Communion Close.

But here is no continuing Banquet! Oh how unwillingly do I rise? How loth am I to go hence? methinks I could sit here and feast my self for ever. Oh what running Banquets my Lord affords me! sure he need not fear I should surfeit on himself, or be weary of his company. Oh! what shall I do in yonder unsatisfying, Soul-starving *World?* I have been feeding on my *Paschal Lamb*, and now must I to my sowre Herbs again! If it be his will, I must obey; but oh take me by the hand, lead and uphold me, be still by me; let me see thee always with me. I know thou hast prepared the *endless Feast* above, where I shall ever lye in thy bosom, under the uninterrupted beams of thy smiling, all-cheering Countenance, and glut my hungry Soul on the Banquet of thy ever blessed self: In comparison of which, I now rather *Fast* then *Feast*; and enjoy but drops of the

river of pleasure; an Antipast of the Eternal Supper, a Vigil of the Eternal Rest; where my Appetite shall be satisfied, and my thirst quenched in the Ocean it self: where I shall see thee in thy Glory, and be ravisht in the sight of thy beauty, and drink of those overflowing joys streaming from the light of thy ever-blessed face. Where Body and Soul shall be subject to no corruption, imperfection or decay; nor stand in need of such *Viaticums* to support us in our way. Where the vail of our mortality shall be rent, our mud-wall of flesh made spiritual and transparent; the shadows and resemblances abolished, the glass removed, the riddle of our Salvation unfolded, the vapours of corruption dispelled, the patience of our expectation rewarded; where from the power of the Spirit within, and presence of Christ without, there shall be diffused on the whole man a double lustre of that exceeding abundant Glory. This Ordinance is a Type of that Eternal Feast; the feeding on his Body a pledge of seeing his face; the same company there, and Christ in the midst of them, when he

he shall gird himself and make us to sit down at meat, and come forth and serve us. Oh the dignity, the comfort of those servants, who have infinite delight, Majesty it self condescending to *serve them* at the Table! for the *Guests* to have him set himself to solace them; who is infinite in sweetness and *knowledge*, to make his sweetness please them; whose bosom is the hive and center of all goodness, in which all the scattered parcels of blessedness are bundled up.

But alas, as yet I am on Earth, and have my work to do, too too toilsom and heavy for me; scarcely should I have lasted out so long, but that at such seasons as this, he repairs my sinking Spirit, by pouring in the Cordials of his Blood, the comforts of his Spirit. Oh, little did I think to be thus much made of, or minded by him, who is taken up with the attendance and praises of his Heavenly Host; my Conscience would have kept me away, but he call'd me to him, and ran to meet me, and took me in his arms, and rebuked my timorous spirit, saying, wherefore didst thou fear? I call'd my self Prodi-

gal, a companion of Swine, a miſerable hard-hearted wretch, no more worthy to be call'd his Son or Servant; he called me Child, and chid me for queſtioning his love. He hath readily forgiven thoſe Sins, I thought would have made my Soul the fuel of Hell. He hath put on me the *beſt Robe*, his Sons righteouſneſs; a *Ring* on my hand, honoured, adorned me with the riches, ſeals and pledges of his love; and *Shoes* on my feet, prepared, armed, firmly ſetled me to go through all the difficulties of a rugged way: by enabling me to believe the Goſpel of Atonement and Peace. He hath kill'd the *Fatted Calf* for me, inſtead of mingling my Blood with my Sacrifice; and entertain'd me with Joy, with Muſick, and with Feaſting; when I better deſerv'd to have been howling among the dogs without the door, then a Crum at his table. He hath embraced me in his ſuſtaining Conſolatory arms, when he might have ſpurn'd my guilty Soul to Hell, ſaying, depart from me, I know you not.

Oh!

Oh! how shall I mention the loving-kindness and praises of the Lord, according to his mercy, according to the multitude of his loving-kindness, according to all he hath bestow'd on me, and his great goodness to the house of *Israel*? Oh that I could proclaim thy love to all the world, and make the whole earth ring with thy praises, and awake every creature to do it with me! Oh that I could laud him with the Celestial Quire, and joyn my heart and voice with the spirits of just men made perfect. [*To him*] who hath created a whole world, so large, beautiful, and magnificent to serve us; subjected so fair a Territory to our Dominion; consign'd to our use so numerous a race of goodly Creatures, to be manag'd, enjoyed, governed by us. [*To him*] who hath endued our *Bodies*, so fearfully, wonderfully, curiously made, with *Souls* resembling his excellent perfections in Knowledge, Righteousness, and true Holiness, capable of serving and enjoying him; affording us to that end all convenient instructions, encouragements and assistances. [*To him*] that supplies our manifold needs,

protects us from innumerable dangers, gives us whatsoever is necessary, convenient and pleasant, for our sustenance, use, and delight. [*To him*] who remembred us in our low estate, when we had lost his Image and favour, our excellency and happiness; descended from his Imperial Throne, took upon him our shape, conversed as it were upon equal terms with us, to assume us into a nearer Affinity; submitting to our choice, Crowns that cannot fade, Scepters that cannot be extorted from us. [*To him*] who hath saved us and called us with an Holy Calling; quickned us who were dead in trespasses and sins; opened our Eyes, bowed our Wills, spiritualiz'd our Affections, changed us from darkness to light, and from the power of Satan unto God, that we might receive forgiveness of sins, and an inheritance among them that are sanctified by Faith in Jesus Christ. [*To him*] who forgives our iniquities, covers our sins, justifies the ungodly, healeth all our diseases, imputeth not our trespasses, but his Righteousness unto us; redeemeth our life from death, and destruction:

crowneth

crowneth us with loving-kindneſs and tender mercies. [*To him*] who hath adopted, looks upon, provides for, deals with us as *Sons*, Heirs of God, and Coheirs with Chriſt, Fellow-Citizens with the Saints, and of the houſhold of God. [*To him*] who hath not lately begun, or will ſuddenly ceaſe; is neither inconſtant or mutable in his Affections, but from everlaſting, continues, and will to Eternity perſevere immutable in his intentions to do us good; that hath delivered, doth deliver, and will deliver; and never leave us nor forſake us. [*To him*], whom no ingratitude, undutiful carriage or diſobedience of ours, could one minute wholly remove or divert from his ſteady purpoſe of caring for us: who regards us though we do not attend to him; procures our welfare, though we neglect his concerns; imploys his reſtleſs thoughts, extends his watchful eye, exerts his powerful arm, is always mindful, and buſie to do us good: watches over us when we ſleep; remembers us when we forget our ſelves, in whom 'tis infinite condeſcenſion to think of

us placed so far beneath his thoughts; to value us dust and dirt, and inconsiderable nothings; not to despise and hate us, so really despicable and unworthy. [*To him*] that is as merciful and gracious, as liberal and munificent, that not only bestows on us more gifts, but pardons us more debts then we live minutes; that with infinite patience endures, not only our manifold infirmities and imperfections, but our petulant follies and obstinate perverseness, careless neglects, wilful miscarriages, trecherous infidelities; who puts up the exceeding many outragious affronts, injuries and contumelies continually offered to his supreme Majesty by *us* base worms, whom he hath always under his feet, and can crush to nothing at his pleasure. [*To him*] that hath loved us and washed us from our sins in his own Blood, and hath made us Kings and Priests unto God his Father; a note the Angels cannot sing, who have many strains of praise we are unacquainted with. [*To him*] that is able to keep us from falling, and to present us faultless before the presence of his Glory with exceeding great

joy.

joy. [*To him*] that vouchsafes us hearts and abilities to wait upon, and free access unto, a constant intercourse, and familiar acquaintance with himself. To esteem and stile us his friends and children; to invite us frequently, and entertain us so kindly with these incomparable delightful delicacies of spiritual repast, with an affection as great as our fare is costly: yea, to invite us often at our home, and if we admit, to abide and dwell with us; indulging us the enjoyment of that presence, wherein the life of all joy and happiness consists; and to behold the light of his all-chearing countenance. [*To him*] who giveth freely and upbraideth no man with former unkindnesses and neglects of his love we are heartily ashamed of; who calls us neither very frequently, nor over strictly to account; who exacts of us no impossibility, no difficult burthen or costly return; being satisfied with the chearful acceptance of his favours, the hearty acknowledgments of his goodness, the sincere performance of such duties, to which our own welfare, comfort, advantage (rightly apprehended) would

other-

otherwiſe abundantly diſpoſe us. [*To him*] whoſe *Benefits* to acknowledge is the greateſt *Benefit* of all: to be enabled to thank him who deſerves our greateſt thanks; to be ſenſible of whoſe beneficence, to meditate on whoſe goodneſs, to admire whoſe excellencies, to celebrate whoſe praiſe, is *Heaven* it ſelf, the life of Angels, the quinteſſence of Joy, the ſupreme pitch of Beatitude. [*To him*] whoſe benefits are immenſely great, innumerably many, inexpreſſibly good and pretious, be Glory, Majeſty, and Dominion, now and for ever.

And oh thou the Bleſſed Fountain of all mercy and goodneſs! Inſpire our hearts with thy Heavenly Grace, and thereby inable us rightly to apprehend, diligently to conſider, faithfully to remember, worthily to eſteem, to be thankfully affected with, to render all due acknowledgment, praiſe, love, and thankful obedience, for *this*, and *all* thy great and manifold favours and benefits conferr'd upon us. And bleſſed be the Lord God of *Iſrael* from everlaſting to everlaſting.

lasting, and blessed be his Glorious name for ever; and let the whole Earth be filled with his Glory, and let all the People say Amen.

Going

Going Home.

O How great a Lord hath my Soul entertain'd! How glorious a gueſt doſt thou now harbour! How pleaſant a Companion, how faithful a Friend haſt thou now taken in! How dear a Husband doſt thou now enjoy! Oh the ineſtimable benefits receiv'd in theſe high and holy Myſteries! what am I O Lord, or what is in me, that thou ſhouldſt do this great Honour and Glory unto me? and *reveal* me thy heart and love which is *ſecret* unto others? He might have prepared torments, but behold priviledges for me! I am unworthy to touch the threſhold of thy houſe, and thou haſt taken me to thy Table; not worthy to ſtand among thy ſervants, and thou haſt made me ſit with my Saviour; not worthy to fall down before thy foot-ſtool, and thou haſt ſmil'd upon, come in to me, and made my Heart thy Throne;

while

while others eat the bread of violence, and drink the wine of deceit; what am I that I ſhould eat the body, and drink the blood of thy own Son? I am not worthy to eat the bread of men, and thou haſt given me the bread of Angels. What they admire, I have received; whom they adore, I have entertain'd; their mirror, is my meat; Chriſt and they are two, I and my Saviour one; oh unſpeakable myſtery! oh incomparable mercy!

This is he who came from *Edom*, with dyed garments from *Bozrah*, whom we have ſeen glorious in his Apparel, travelling in the greatneſs of his ſtrength; returning in triumph from the ſlaughter and conqueſt of all his and our enemies; mighty to ſave us from our *ſins*, that were mighty to condemn. And he hath on his *veſture*, the title is conſpicuous, and on his thigh, the place of ſtrength, *King of Kings, and Lord of Lords*. Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine-fat? I have trodden the wine-preſs of the fierceneſs and wrath of God, and of the people, there

was.

was none with me; I have discomfited my peoples enemies, and trodden them down like grapes in a wine-press: their blood is sprinkled upon my garments, and I have stain'd all my garments. Oh, I beheld his blood streaming down through the holes in his side! Oh what a sight, a fire, a flame of love did I see in his blessed *Heart*, and my self portray'd upon it? my name among the rest, oh with what joy and comfort to my Soul! he hath set me as a seal upon his Heart; love is strong as death, many waters of affliction cannot quench it, nor the floods of trouble or persecution drown it; might all the pleasures, profits, honours of the world be given for it, it would be utterly despised. Oh how easie find I his yoke! how light his burthen! methinks I could watch or pray, do or suffer more believingly, more couragiously then ever. It was the voice of my Beloved that knocked, saying, open unto me my Sister, my Love, my Dove, my Undefiled: he put in his hands by the holes of the door, and my bowels were moved for him; my Soul failed when he spake, I sought him in

every

every part of the Duty, and he was found of me; I called him, and he gave me answer: my heart burned within me while he opened to me his mysteries, and his affections. I sate under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the Banqueting house, and his Banner over me was Love. His left hand is under my head, and his right hand doth embrace me. A bundle of Myrrh is my Beloved unto me, he shall lye all night betwixt my Breasts; he shall be still in my heart by Affection and Faith; I will make him my continual joy, comfort, and refreshment; and solace my self in him in all estates. Oh that his *name* may be graven upon my heart! and his *Image* remain fair and lively upon my Soul! Oh that I may find a kind of unwillingness to admit of any other company: when I come to converse with other things, let me still be looking towards him as my only good and happiness: let my heart be so filled with him, that other objects may not come near, or make any strong impression on me. Oh that some lively coals

of

of that holy fire kindled at the Ordinances, may be ſtill glowing in my Soul; that the ſavour and tincture of it may be never done away. Oh how can any other pleaſure ſeem any more pleaſant to me? Can I deſire the husks the Swine do eat, when there is ſuch Bread in my Fathers houſe? no man having drunk old wine, ſtraightway deſireth new, for he ſaith, the old is better. Sure he hath been little affected, nor had any taſte of Gods ſweetneſs, preſently to relliſh worldly things; to waſh off his palate the ſavour of ſpiritual with ſenſual, or ſecular thoughts. Abrupt chopings off from Holy Duties is ſuch a quenching of the Spirit, as tends much to hardning the heart: ſuch ſudden quenchings of ſpiritual heat got in an Ordinance, cannot be without much danger to the Soul; motions ſo quite oppoſite, are as prejudicial, as unbecoming. Is it fit or ſeemly to leave the company of our Lord, ſo ſoon as we have let him in, and divert to other occaſions? aſſociate our ſelves to other perſons, now we have newly given him our Faith, and taken him as the Bridegroom of our Souls?

Souls? and not rather delight in the presence of our new love; and keep our heart from cooling by laying on new fuel; turning the remainder of this day into an *after Supper*, a *second Communion*. In reviewing and being humbled for our coldness, distractions, miscarriages. In blessing God for the liberty and opportunity of a Sacrament, and the priviledges thereby conferr'd upon us; in ruminating on, and retaining the savour of those pleasant things we have been entertained with: exceedingly gladed in the sense of that love we have been tasting and celebrating, in the belief of that pardon we have received, in the hopes of that Grace and Glory that hath been assured to us. In considering the obligations we have laid on our selves. In Heavenly discourses with our beloved; in expressions of our love and affection towards him, acts of desire after inseparable union with, and greater likeness unto him: in vows and promises we will always be faithful and loyal to him: in entertaining him with acts of love and delight, thanks and praise, with the best

beſt chear we are able to make our new, our beloved gueſt: in commending his beauty, prailing him for his kindneſs and favours, extolling his riches, admiring his perfections and graces; talking with him about the affairs of our *Soul*; in opening to him every room in it, leading him into the moſt private receſſes of our heart; ſhewing him all the ſecrets of it, acquainting him with all our wants and weakneſſes, ſpreading before him all our deſires and fears, hopes and griefs. In praying for help and aſſiſtance to be ſtedfaſt in his Covenant. In interceding with him for all mankind, eſpecially our Fellow-Communicants. In telling him again, all we have is his; in tying a new knot upon the band of the Covenant between us; in craving him pardon for our follies; deſiring him not to be offended at the dark and noiſom hole into which we have brought him; and entreating him of all loves that he will not take exception at his poor entertainment; even charming him to ſtay and dwell with us, by all the ſongs of praiſe and thankfulneſs we can deviſe.

Subſe-

Subsequent Duties after the Sacrament.

AND now, my utmost care and diligence is requir'd to keep touch with God, to express the power and efficacy of the Ordinance, in living more fruitfully, religiously, watchfully; in making good my vows and promises at the Sacrament. That heart and life therefore may be suitable to my Sacramental obligations, and may witness the good received in and by it; oh my Soul

Make a solemn reflection on thy self and entertainment] How was my heart and behaviour before God, what welcom did he give me? *Reflection* is necessary after *every duty*, what good have I got? what warmth of affection? what more love to, desire after, delight and confidence in God? what greater ability and love to discharge duty, to bear affliction, to resist

resist temptation, to walk in God's ways? so especially *after the Sacrament*: was, my Heart hard, dull, indispos'd? I must then suspect my miscarriage in preparation or performance; and labour to find out, be truly sensible of, greatly bewail and humble, judge and condemn my self, and beg pardon for the cause; earnestly importune him that he would now help me by Prayer and Humiliation, to recover the benefit of the Ordinance; that I may by an *after act* do that which I should have done *before*. Sorrow for, and sense of our own sensleſness, is one fruit of Christ's death we undoubtedly receiv'd in the Ordinance. We may not judge of our gain by, and profit in duty by our present feeling: or that the only evidences of *Communion* and *acceptance with God*, are, our Souls lifted up and ravished with sensible joys: our uprightness and sincerity in the performance *of* our duties, and *in* our covenanting with God, and continuing stedfast therein, may administer most ground of comfort when we reflect upon it: for we were then really acceptable to him that look'd

down

down upon us, and received from him a
seal to the promise of pardon and eter-
nal life, though he did not testifie it,
by giving in extraordinary joys. He
looks not so much at fits of passion, as
at the steady bent and tenour of the
Soul. The truest *Communion* with
God, is to enjoy the Communication of
his Graces, whereby we are made con-
formable to him; we may enjoy the
saving influences of his Spirit, when
we cannot feel his more abundant con-
solations. Though this Ordinance be
not at present joyous, yet may afterwards
yield the peaceable fruits of righteous-
ness to those that are conversant there-
in. It cannot be well known what
Grace we have received (further mea-
sures of which are the holy Spirit's ac-
companying those means, being the
great benefit we are to expect) till we
come to the exercise of *it* in duty and
against temptation. But oh! how
much cause have I to rejoyce in his love
and goodness, to render him hearty
thanks (who might have left me as well
as others to my self) for his quickning
and refreshment, for his satisfying me

ſo abundantly with the fatneſs of h
houſe, and making me drink of the r
ver of his pleaſure; eſpecially now
find, (and oh that I could more a
more) ſuch *real benefit* received of i
my Soul more deeply broken and hum
bled under the ſenſe of *ſin*, and *th*
become more loathſom, hateful, bu
denſom to me. My heart truly thank
ful for what I enjoy'd, and ſorrowful
enjoy'd no more; more ſtrongly e
gaged and reſolved to inward and un
verſal holineſs: my Faith in Chri
more encreaſed and ſetled; my love
him more inflamed; my Soul ſtrengt
ned and emboldned to undergo a
thing for him: my ſpiritual delight a
joy in him raiſed, and leſſened to oth
things: my eſteem and valuation
the Ordinance heightned, my Graces
it exerciſed; my deſires after full e
joyment of God and Chriſt in Glo
more enlarged. If he were pleaſed
kill me, he would not have received
Burnt-offering and a Meat-offering
my hands; neither would he ha
ſhewed me all theſe things; nor as
this time, have given me to experien
ſu

ſuch things as theſe. Oh that I may always retain a thankful ſenſe of all his benefits! Oh, how much am I beholden to thee my God? I have been praiſing of thee, but nothing to what I ought, or thou deſerv'it. Oh, how can I ceaſe to magnifie thee? for what I am and have, for the uſe of thy creatures, and thy bleſſing with them; for every crum, much more for Chriſt, that foundation mercy, that hath all mercies folded up in him, and entail'd unto him; that ſweetens and ſanctifies every mercy: for this Feaſt on the Body and Blood of thy only Son: for the joys of thy houſe, and the viands of Heaven, for any meaſure of life and affection, raiſedneſs and comfort, grace and goodneſs. Bleſs the Lord, O my Soul, and all that is within me bleſs his holy name. While I live I will praiſe thee, I will ſing praiſes unto my God, while I have a being: and what is here wanting in thy due Praiſe, I will pay hereafter in everlaſting Hallelujahs.

Reſt not in the work done,] though done never ſo well. Beware, leſt by ſpiritual pride, and future negligence,

thou loſe the things thou haſt wrought. Had I done all as well as was commanded me, I would ſay I am an unprofitable ſervant, I had done but my duty, but oh how ſhort come I of it? Oh let not the Lord lay to my charge, my want of due preparation; my coldneſs and indifferency, diſtraction and unbelief, my ſo many failings before and at the Ordinance: that my *Heart* was in no better frame; that I took no more pains with it to fit *it* for thy ſelf: that *it* was no more broken for my ſins, when the Miniſter broke the Bread: that when I took it, I was ſo dull, ſo dead, and did no better reach forth the hand of Faith to lay hold on, and apply Chriſt and his benefits, ſo play'd the Hypocrite before thee and my fellow-Communicants: that when the wine was poured forth, and I ſaw how Chriſt ſhed his Blood for ſinners, I ſcarce dropt a tear for the cauſe, from a heart ſenſible of my ſins and his love unto my Soul: that when I took and drank of the cup, I did not remember him as I ought: that my heart was not ſo ſeriouſly intent and reverent, ſo deeply affected,

fected, ſutable to the importance and excellency of the duty, and the Majeſty of him with whom I had to do.

Spend ſome time in ſtrengthning and confirming thy holy purpoſes and reſolutions.] Oh that ſome fruit may be ſeen of this day till the ſolemnity return! that the thoughts and meditations I had there may be ſo ſtrongly, ſo deedly fixed and rooted in the bottom of my heart, that nothing may be able to pluck them up! that I may be ſo ſenſibly poſſeſt with the perſwaſions that Chriſt is in, and united to me! that when a Temptation comes and knocks for entrance, I may readily, naturally ſay, *I am not he that I was before*, the property of the houſe is quite changed; I live, yet not I, but Chriſt in me; I was indeed a common Inne to entertain all Comers, but now am become the ſole Habitation of the *High* and *Holy One*, he expects to be honourably treated like unto himſelf, he will have no Competitors or unclean thing in his houſe; I cannot ariſe and open to you. Oh how ſhall I treat him, who hath taken up his abode with me? ſhall I take the mem-

be s

bers of Christ & make them the members of an Harlot? defile that body wherein he hath chosen to reside? force him out of his habitation by any impurity? offend him by any noysom thought, or unsavory breath out of my *mouth*? shall those *hands* that have receiv'd the sacred Elements, work deceit? those *Eyes* that have been fill'd with tears at the Lords Table, be fill'd with envy? those *teeth* that have eaten Holy Bread, grind the face of the Poor? those *lips* that have touched the Sacramental Cup, salute an Harlot? the *mouth* that hath drunk Consecrated Wine, be full of rotten discourse?. shall I be so greedy of the world as to forget to retire to converse with my Saviour? Shall I so perplex my self in business, as to omit to pray, meditate, sing praises unto thee? no, I am not at my own dispose, I have sworn, and I will perform that I will keep thy righteous judgments; and often consider how deeply I am oblig'd to him that hath paid my debt. Oh I can never parallel his love, yet let me shew my self *thankful*: I can do nothing *satisfactory*, but let me do something *gratulatory*: he

gave

gave himself a sin-offering for me, let me give my self a thank-offering to him; offer up my self a living Sacrifice unto my Redeemer, who offered up himself a dying Sacrifice for my Redemption.

Beware of Crucifying Christ afresh] to them that believe he is pretious; now I have begun to celebrate the Marriage, oh let me never throw off the Wedding Garment, stain it by any pollution, or seek after other lovers; eat his Bread, and lift up the heel against him; take the Cup, and betray my interest in him; after I have receiv'd him, cast him out of my heart, live in that, for which he died. As the *Sacrament* is a memorial of Christ Crucified for *sin*, let it be a remembrance to me of abhorring, crucifying, abstaining from *it*. Else, I hold on Satan's side, seek to keep him on his throne, do those things which *Christ* is more unwilling I should, then he was to suffer all the indignities and torments the *Jews* inflicted; he was willing to dye by their hands, rather then any inconvenience should fall upon me, then sin and Satan should reign over, and

keep poſſeſſion in me: he was not troubled ſo much to *dye*, as he is to ſee me *live* in *ſin*; for he dyed that I might ceaſe from ſin. And, do I diſpute when a temptation is preſented, whether Chriſt or *Barrabas* ſhall be preferred? my luſt denyed, or my Lord Crucified? that which would murther my Soul deſerve to be ſpared, or he that ſuffered to ſave it? Oh how ſad! that he who ſeems to deifie Chriſt in the Euchariſt, ſhould vilifie him in his members; that ſuch who pretend to eat and drink Chriſt's Body and Blood at the Church, ſhould eat the bread of wickedneſs, and drink the wine of violence in their own houſes: that they ſhould be ſo devout at the Sacrament as if they believed *God* to be *in* the *Bread*, and in their lives ſo prophane, as if they believed not *God* to be *in Heaven*.

Abandon and Crucifie all ſin more then ever.] I have put off my coat of corruption, how ſhall I put it on? I have waſhed my feet in the Blood of the Lamb, how ſhall I defile them? the Lord hath ſpoken peace unto me, let me

me not return again to folly. Hath he taken off my former burthen, and cast it on the back of his dear Son, and shall I lay more load upon him? hath he loved me and washed me from my sins in his own Blood, and shall I with the dog return to the vomit? with the sow that is washed to her wallowing in the mire? shall I take poyson after Physick? make the Table of the Lord contemptible? Hath he been so gracious to me as to vouchsafe and seal me a pardon of all my sins, and shall I so abuse his goodness, so turn his Grace into wantonness, as to run afresh on his score? Is not this to account the blood of the Covenant wherewith I am sanctified, an unholy thing? may I not fear his anger will kindle against me, and that he will no more have mercy on me? Oh let not those *hands* that were reached forth to receive Christ, be stretched out to oppression and violence, but be henceforth sacred, and do no deed that may offend thee: nor those lips that have touched those holy Mysteries, be defiled with the Devils Drivel, filthy Communication, but be

hallowed from all words that may displeaſe thee. Oh let my Soul which by thy Sacrament is made ſo happy, as to be ſo near to, be never ſo wreched, as to think any thing too dear for, ſuch a Saviour.

Frequently conſider the engagement thou haſt hereby laid upon thy ſelf.] No ſpace of time can wear it off, to the ſame ſtrictneſs *all our days* as *this*, though we had but this one opportunity to *receive*. The *Bonds* my Soul is entered into, will never be cancell'd. God forgets not his promiſes, nor my breaches, though I may; the matter is now out of my hands, I cannot revoke this gift of my ſelf to God (indeed I have given nothing but what was his *own* before) after theſe *vows* there is no *enquiry* to be made whether they ſhould be kept. This day I have avouched the Lord to be my God, to walk in his ways, and to keep his ſtatutes; and he hath avouched me to be one of his people: I have taken Chriſt for my Lord and Husband, to live in love and obedience to him, as I hope to be ſaved by him.

Tempt

Tempt me not therefore from my loyalty and allegiance; the *vows* of God are upon me, *seal'd* at the *Sacrament*, and *recorded* in *Heaven*; not one of my *Fellow-Communicants* but are witneſſes with, and to God, that they ſaw me perſonally, publickly own and renew my *Covenant* with him; for my *Oath-ſake*, and thoſe that ſat with me, I will not do this evil and ſin againſt God. Shall I alienate and pollute the heart ſo ſolemnly devoted to him? break thoſe bands aſunder, and fetch the Sacrifice away from the Altar, tyed with ſuch ſtrong cords of Oaths and Covenants? muſt I not expect to bring fire along with it? ſhall I ſo horribly prophane his name? and make my ſelf ſuch a forſworn perjured wretch? Is it a light thing to break an Oath made ſolemnly with God? ſhall he eſcape that doth ſuch things? or ſhall he break the Covenant and be delivered? As I live, ſaith the Lord, ſurely my Oath which he hath deſpiſed, and my Covenant which he hath broken, even it I will recompenſe on his own head. I am ſure *he* will be true to his promiſes,

miſes, and ſhall *I* fall under his threatnings by being falſe to mine? If a good man *keep* his *Oath* and *promiſes* with men to his own *hurt*, much more ought *he*, thoſe to God, for his own *good*.

Walk on in the ſtrength of this Spiritual Food, till thou comeſt to perfection.] Oh that I may ſtill *drink* of the *Spiritual Rock*, find the efficacy, vertue, and benefit of the *Sacrament*, follow and ſtream after me, while I travel in this Wilderneſs! Oh that I may be ſtronger and ſtronger in all Graces, more active and exacter in all Spiritual Duties; *hear* more heedfully, *pray* more fervently, *receive* more believingly, keep the *Sabbath* more exactly, *watch* over my heart and ways more diligently; be more *humble* and *pious* towards God, more *juſt* and *righteous* to man, more ſober and temperate towards my ſelf: that I may *walk worthy* of *Chriſt*, of the *Covenant* of the *Sacrament*, *Kingdom*, *Goſpel* and *Grace* of *God*; of my *Birth* and *Breeding*; oh that my preſent deportment may be anſwerable to my future

future preferment; that there may be some proportion between my *frequent receiving* and *growing* in *Grace*; that I may *shew forth his death till he come*, in respect of its influence on my Soul.

Delight in Spiritual fellowship with Christ's Members.] Oh that I may now bury all envy, malice, hatred, hard thoughts, uncharitableness; and as Christ, love my Enemies; but especially those that are partakers of the same benefits with me. Oh that, that sentence may still run in my mind, *If God so loved us, we ought also to love one another*! Oh that I may shake off all ungodly society, have my heart linked unto, and be a companion of all those that fear the Lord; make the liveliest of them my most *intimates*, and upon all occasions improve their fellowship to the best advantage. Oh that I may henceforth behave my self as a *stone* of the same *Building*; as a *branch* of the same *Vine*; as a *servant* of the same *Family*; as a *member* of the same *Body*; as a *Son* of the same *Father*; oh merciful eternal high Priest, let that *Sacrifice* thou

thou once offeredst on the Cross for the sins of the world, which thou doest now and ever represent in Heaven to thy Father by thy never ceasing Intercession, which this day hath been exhibited Sacramentally on thy holy Table, obtain Mercy and Peace, Faith and Love, Truth and Unity, Safety and Establishment, Grace Glory, and all good things to thy whole Church; and let not the gates of Hell ever prevail against it.

Chear up and comfort thy self against all discouragements.] Have I duely receiv'd the Lords Supper, whatsoever my miseries are, this cannot but be a reviving cordial, *yet my sins are pardoned.* How little should I be dismay'd at any inward or outward troubles? let me be fed all my days with the bread and water of Affliction, I have another bread and cup to sweeten both; let her not say she is sick, her sins are forgiven. The Author of life is made the food of life. I have received an all-sufficient Saviour; and seek for nothing in, but renounce my self, having

Mat. 26. 27.

having so much in him. How can I any more walk dejectedly, that am interested in the *New Covenant*? which with all its promises and priviledges is ratified and confirmed to me? whatever I need is to be had *here*, health, and recovery from sickness, a competent maintenance and support, peace and deliverance from our Enemies, content and patience, liberty and joy, sanctified riches, or a chearful poverty, and whatsoever else is a blessing, is purchased for, and secured to us. And oh that *this* in all my troubles, difficulties, addresses to God, may quiet me, and strengthen my Faith to apprehend *him* as *in Covenant* with me, that hath engaged himself to be *with me* in all estates and conditions, and to order all things for my advantage: I have resigned up my self to him, let him do with me what seemeth him good. This Sacrament is that to my particular person, which it is in it self, and by design to all the world: If I receive worthily, I shall receive any of these blessings according as God shall chuse for me, which shall be, not only with more *wisdom*, but more *affection* then I can for my self.

Keep

Keep up earneſt longings after this, and the Eternal Supper of the Lamb.] Oh when will the opportunity return? when ſhall I come again and appear before God? when ſhall I ſee his power and his glory, taſte his love and goodneſs as I have in the Sacrament? Oh that I may ſtill be feaſting my Soul on thoſe Heavenly Dainties, thoſe Spiritual Viands, thoſe ſatisfying pleaſures at his Table! I think the time long to that day of gladneſs and rejoycing. The King of Glory hath now eſpouſed me to himſelf by *Proxy*, by his Embaſſadour; the day is haſtning when the marriage ſhall be publickly, triumphantly ſolemnized and compleated at the great marriage. Mount up my Soul, and ever ſtand wiſhly looking for his appearance, never ſlack thy watch, nor let thy expectation cool, till he take thee to himſelf, where we ſhall be gathered together where the body is; where Commemoration ſhall be turned into Viſion; where I ſhall *ſee* thee (oh infinite ſweetneſs and delights) without a *vail*, and live upon thee without a *figure*; where I ſhall have not a *Sacramental*, but a

Beati-

Beatifical *Communion*; not *wear* thy Ring, but *see* thy *face*; not *remember*, but *behold* thee; not in *Faith*, but clear and full *fruition*.

Come Love! come Lord! and that long day
For which I languish, come away.
When this dry Soul those Eyes shall see
And drink the unseal'd sourse of thee.
When Glory's Sun Faith's shade shall chase,
Then for thy veil give me thy face.

FINIS.

ERRATA.

PAge 90. line 6. read *dessusive*, p. 114. l. 22. r. *anxiety*, p. 145. l. 5. r. *shall those sins live*, &c. p. 150. l. 17. r. *mercy*, p. 152. l. 28. r. *strange*, p. 163. l. 22. r. *us*, p. 165. l. 1. r. *lusts*.

PENDIX DE QVIBVS-
am alijs verbis, quæ vltra imperfectum non coniugantur.

CLENARDO *enumeratis adde finita in* ἔβω, ...ω, ρβω, υμω αω, *desideratiua, vt* μαθητιάω, ῶ, *dis*... *e*... *cupio.* λω *per simplex* λ, *atque polysyllaba in* ύω, ...*ant ex se verba in* μι: *de quib. vide in verbis* ἀμφιέννυμι, δεικνύω, ὀμνύω, ῥηγνύω, ῥαννύω, σβεννύω. ...*oque verba quintæ coniugationis habentia pri*...*llabam ex reduplicatione desi entem in liquidã,* ...ίρω, *rutilo: atque alia, quæcunq; reduplicatio*...*ent, de quibus in verbo* τιτράσκω, *& quæ ante* ...*mutam cum liquida, vt* δάκνω, *mordeo, de quo* ...*& quæ à futuro fiunt grauitona: de quibus in* ...ω, *et quæ fiunt à præteritis, vt* φρίττω, *horreo,* π. ...*unde* πεφρίκω, εις, ει, *horresco: de his videbis nõ*...*verbo,* ἐκέκραξα, *et quæ per pleonasmum sunt fa*...*ipuè quæ mutarũt* ε *in* ι *vt* τέκω, τίκτω, *pario, de* ...92. 36. *hæc verò sumunt tempora à primitiuis,* ... *à* τέκω, μ. τέξω, *&c. et complura in* ίνω: *de* ...*verbo,* φθίνω, [8] *Vide in verbis,* ὄιομαι, θνήσκω,

ἔβω, μβω, ρβω, υμω, λω, ύω.

μαρμαίρω, *& δάκνω, cum similibus.*

A futuris & præteritis ducta.

Mutantia ε *in* ι, *ob pleonasmum.*

Multa in ίνω,

...*duco.* Futurum ἄξω. Præteritum [2] ἦχα, & ... ἄγηκα, pleonasmo ἀγήοχα. Aorist secundus ... pleonasmo syllabæ γα, ἤγαγον, vnde [5] ἀγαγε, ἀ... ἀγάγω, ἀγαγεῖν. Participium [6] ἀγαγὼν. Impe... autem ἄξε, ἄξετε, *duc, ducite:* præsentis est ...is. [7] Nam quorundam futura pro præsenti ...tur, vt ab ἄγω, *duco:* δύω, *ingredior:* ὄιω, *fero,* ὄ...ω, *concito,* futura, ἄξω, δύσω, ὄισω, & ὄρσω. [8] Aeo... ...ρῶ, [9] & vsque ad imperfectum solùm con... ...r. itaque δύσω, imperfectum ἔδυσον, imperfe... ...edium, [10] ἐδυσόμην. ὄισω, imperfectum, [11] ὄι... ...eratiuus, οἶσε, οἰσέτω: ὄρσω, passiuum, ὄρσομαι. ...ctum, [12] ὠρσόμην, ὤρσου, & [13] Ionicè, ὤρ... ...mperatiuus, ὄρσεο. Sic ἄξω. Imperatiuus,

A

ἄγω.
ἀγήοχα.
ἤγαγον.
ἄξε, ἄξετε,
Futurum pro præsenti.
ἄξω, δύσω, ὄισω, ὄρσω.
ἐδυσόμην.
οἶσε, οἰσέτω.
Ionismus.
ὤρσεο, ὄρσεο.

1 Ab ἄγω imperfectum & aorist. secund. ἦγ
ἄγον, cum διὰ, διᾶγον, ες, ε, degi, degisti. it) ἦγες: h
persona Ionicè ἄγεσκε, ducebat, 67. 5. præsens
tiui ἄγε, & poeticè ἄγες, age: infinitiuus ἄγειν, I
γέμεν, Doricè ἄγεν, 79 1. præsens, pass. ἄγομαι,
ἄγου, Ionicè, ἄγεο, duc, 89. 25. par. ἀγόμενος, pro
nitur ἀγεόμενος, pleonasmo τοῦ ε, οἱ ἀγεόμενοι, qui
2 & admirantes. [2] Pass. ἦγμαι, ξαι, κται, actus su
ἠγμένος, actus, aor. prim. ἤχθην, particip. ὁ ἀχθεὶ
3.4 ἀχθεῖσα. εἴσης: [3] Vide 179. 28. [4] Medius ἠγαγόμ
ἄχω, mœrore afficio, Aoristus secundus ἦγον, &
5 mo syllabæ κα ἤκαχον. Vide quoque 18. 55. [5]
6 poetas Syracusano more, ἄγαγον, duc, 76. 29. [6]
7 γὼν, inuenitur Ionicè ἀγάγας qui duxit. [7] Sic à
μ. βήσω. vnde præsens, βήσω passiuum βήσομαι. I
σόμην, ἐβήσω, ἐβήσετο, compositũ ex ἀπὸ, ἀπεβή
Ιλιαδ. α. Item δοιάζω vel δοάζω, delibero, μ. δοά
δοάσω, passiuum δοάσομαι: Imperf. ἐδοασόμην, ἐ
άσετο, & poeticè δοάσσετο, reiecto augmento &
σ. λέγω: dico: futurum λέξω: vnde præsens p
ξομαι, imperat. λέξου, & Ionicè λέξεο. τείρω, in
haurio, futurum τερῶ, Aeolicè τέρσω: vnde pr
τέρσομαι: imperfectum ἐτερσόμην, ου, ετο, detract
8 to τέρσετο, siccabatur. lege scholion sequens. [8] T
les futurum primum quintæ coniugationis v
ρω, per σω, efferũt, seruata præsentis Charact
retracto accentu, 63. 29. 25. & seq. fol. Ab ἐρ
ὦρκα, passiuum ὦρμαι, plusquamperfectum, ὤρ
9 ὦρτο, cum ἐν, ἐνῶρτο, irruerat. [9] Dicimus tamen
sto primo ὦρσα, concitaui: non quidem à præ
10 sed habentes rationem futuri Aeolici ὄρσω. [10]
sona ἐδύσετο, sublato augmento, δύσετο, & ru
11 geminato σ, δύσσετο, subibat. [11] Pro ὦσον: na
to destituitur. Inuenitur quoque hæc vox
12 primo Imperatiui, οἶσον, οἰσάτω, fer ferat. [12] E
13 ctum actiuum ὤρσον, ὤρσες, ὦρσε, concitabam, a
83. 30. & 89. 25.

Ἄγνυμι, frango, Præteritum medium, ἤγ